REGIMEN SANITATIS SALERNI.

¶ This boke teachinge all people to gouerne them in helthe, is translated out of the Latyne tonge in to englyshe by Thomas Paynel.
whyche boke is amended, augmented, and diligently imprinted.

G.R. III.
BR. MUS.

To the ryght excellent and honorable lorde Jhon Erle of Oxforde, and hyghe chamberlaine of England, Thomas Paynel gretynge.

REdinge of olde auctours and storyes my mooste honorable lorde, I fynde that men in tyme paste were of longer lyfe, and of more prosperous helthe: than they are nowe a dayes. Whiche thynge as hit greued me, so in maner hit enforced me, to seke the cause of this sodeyne and strange alteration. For why, hit is written, that Adam lyued. 930. yere. The Sibils of Cumane liued. iii. C. wynters: Nestor. iii. C. wynters: Arganton kynge of Tartesses. iii. C. yeres: And Galen that famous doctour a. C. and. xl. yeres, but nowe a daies, alas, if a man may approche to. xl. or. lx. yeres, men repute hym happye and fortunate. But yet howe manye come therto? To serche and gyue ỹ very true reason herof passeth my small capacite: without I may saye hit be, bycause we fulfyll nat the commandementes of all myghtye god, whiche to well wyllynge persons are very lyght and of no burden. For oure lorde saythe, My yocke is swete, and my bourden lyghte to be borne. Saythe not the prophet Dauyd, that who so feareth god, and walkethe in his wayes and preceptes, shall se his childers Gen. 5. Mat. 11. Psal. 127.

Prouer.3. chyldren. And Salomon sayth, O my chyldren, forgette nat my precептes and lawes, for they shal kepe you and prolõg your dayes and yeres.

Psa.90. And I wylle, saythe oure lorde god by Dauyd, lẽgthen his dayes. Than may not this be a reasonable cause of this our shorte & wretched lyfe? Trewly I suppose it be by our mislyuynge and fylthy synne: whiche beynge so abominable and soo horryble, is at some tyme the verye cause of corporalle infyrmyte, and of shorte lyfe. Sayde nat our lorde, the phisitian of all phisitians, vnto the sycke man: Nowe I haue healed the, departe thou from hens, and loke thou synne nomore, leste a worse harme happen vppon the? Or whether shall I saye, that hit chaunceth by our mysse dyete? and to moche surfettynge?

Capi. quia infirmitas de peni. et remis.

Ioan. 5.

Eccl. 37. Trewelye, the prouerbe sayth, that there dye manye mo by surfette, than by the sworde. Accordynge wherto the wyse man sayth, Surfette sleeth manye a one: and temperance prolongeth the lyfe. Surfette and dyuersytes of meates and drynkes, lettynge and corruptinge the digestion, febleth man, and very ofte causeth this shortenes of lyfe. What other thynge but mysse diete caused Ptolomeus Philadelphus to be so myserably and peynefullye vexed with the goute, and so as hit is wrytten, that nothynge coude releese his peyne, sauyng deth? What caused Antipater, and that noble man Mecenas, to be continually vexed with the feuer but yl diete?

Plin. l. 7.

What

what other thinge infected Aristarcus with the dropsy, but yl dyete? Yll dyete (as me thynkethe) is chyefe cause of all dangerous and intollerable diseases, and of the shortenes of mans lyfe. Than hit must nedes folowe, that a temperate and a moderate dyete, prolongethe mans lyfe, and saueth hym from all suche peynful diseases. And therfore Asclepiades that noble physition, professed, There are. v. necessary thinges to conserue and prolonge mans prosperite, and helth: that is abstinence from meate, abstinence from wyne, rubbynge of the body, exersise, and digestion. O howe holsome is hit than to vse good dyete, to lyue temperately, to eschewe excesse of meates and dryukes. Yea howe greately are we Englishe men boũde to the maisters of the vniuersite of Salerne (Salerne is in the realme of Naples) whiche vouchesafed in our behalfe to compile this so necessarye, and soo holsome a boke? But what auaylethe it, to haue golde or abundance of ryches, if one can nat vse hit? What helpeth costely medicines, if one receyue them nat? So what profyteth vs a boke, be hit neuer so expedyent and frutefulle, if we vnderstande hit nat? wherfore I, consyderynge the fruite ỹ myghte come of this boke, if it were trãslated in to the englyshe tonge (for why, euerye man vnderstandeth nat the latyne) I thoughte it were verye expedyent at some tymes, for the welthe of vnlerned persones, to busye my selfe

v. necessary thinges in the regiment of helthe,

Salerne.

ther in. For lerned persons, and suche as haue greate experiẽce, nede no instructiõs to diete them selfe, nor to conserue their hèlth. Yet if such other wise and discrete psons, as is your lordshyppe, by chaunce rede this boke: they maye perauenture fynde that shall please them: and that besides theyr owne dyete and custome of lyuynge, shall be for theyr corporall welfare & good helth. I wyll nat, nor it becomethe me nat, to exhorte your lordshyp with let of other your great bysynesses, to rede this my poore translation: but if per chaunce at your leysoure ye rede it, I humblye desyre and praye your lordeshyppe to rede it with forgyuenes. And to accepte the same as it is worthye.

HERE FOLOVVITH THE TABLE.

A

Anger. folio primo.
After noone slepe fo. 4. 5. 6. & 7.
Appetite losse. 6.
Ayer temperate and clere. 34
Appuls & theyr propryte. 13.
Alẽperãce of natural hete. 69.
Ale, the whose goodnes restetb in fyue thynges. 39
Ale not well sodde. ibidem.
Ale moderatly dronke. ibidẽ.
Amarellus, a byrde. 52.
Amitie betwene the pike and the perche. 53.
Assis mylke. 59
Ale or beere, and .viii. propretes therof. 67.
Ale that norisbeth moeb. ibidẽ
Anis sede & .ii. Stilites prof. 70
Auripigmentum. 93.
Arterie bloud. 95. & 115.
Asbes of coler. 99.
Asbes of fleme. ibidem
Asbes of bloud. ibidem.
Asbes of naturall melancoly ibidem.

Abūdance of ruddy fleſſhe.110
Age mete for bloud lettynge. 104.and.114.
Abundance of humours.107.
Abundaunce of bloudde. 113.
Aſſellaris the veine. 115.

B

¶Branchus.folio.5.
Bygge men.9.
Beſt hogge fleſſhe.17.
Brawne.19.and.46.
Blacke wynes. 22. and.37.
Breadde made of wheate.23.
Blacke wheate. ibidem.
Buttermilke called odor, or Baldnca. ibidem.
Brayns well dygeſted, and for whom they be holſom.24.
Bytter wyne.27.
Byndynge red wyne.29.
Bytynge fume.30.
Bealies in wynter & ver. 40.
Breadde ill bake.45.
Bread bake on a ſtone or in a panne.ibidem.
Bread ouer ſwete & ſalte.46.
Branne.ibidem.
Bacon.eodem.
Beaſtial fleſſhe. 54.
Beanes.58.and.80.
Blacke ryce.ibidem.
Broth of pulce.ibidem.
Butter mylke.59.
Butter, & ꝓperties therof.60.
Beere of Amburge.67.
Braine of hogges, ſheepe, hare and cony.69.
Brothe of cole wortes. 77.
Bulls horne.81.
Brymme of the ſtomake. 84.
Bourſtennes. ibidem.
Bealy ache, and ꝑ remedy.87.
Beatynge aboute the heed.89.
Bapnyng. eodem.q.106.q.108.
Branchus. 93.
Brymſtone.eodem.
Bloudde.94
Bloudde lettynge.103.
Baſilica the veyne. 115.

C

¶Conſtraynyng of the fundamente. fo.2.
Combynge of the heed in the mornynge.3.
Colde complexion. 4.
Coriza, a reume.5.q.93.
Catarrus. ibidem.
Colike. 8.and. 83.q.98.
Corporall cundites.10.
Cuſtome in eatynge. ibidem.
Clene ſtomake. 11.
Corrupt ſtomake. ibidem.
Chawynge of meate. 12.
Choyce of mylke. 15. q.58.
Cheſe good to be choſen before al other. eodem.
Cowe fleſſhe. 16.
Choyce of good fleſſhe ſtandeth in. iii. thynges. 17.
Cockis ſtonis. 19.
Choyce of egges. ibidem.
Claret wyne. 22.
Choyce of Brayns.24.
Chekyns and Capons brayns. ibidem.
Choyce of fygges. 25.
Coldnes of wyne in taſt.ibidē
Coler.28.q.94.q.96.q.97.

&. 109. &. 116.
Choyce of holsome ayer, 32.
Close ayer. 34.
Claret or white wyne. 35.
Chyldren shulde nat drynke wyne. 38.
Choyce of breadde, 45.
Crustis of breadde. 46.
Capon. 50.
Choyce of fysshe. 52. and. 53.
Carpe. 53.
Condicions of good fisshe. 54.
Creueses. 55.
Chese and peses. 56.
Camels mylke. 59.
Coagulation of mylke in the stomake, eodem.
Cowis mylke. ibidem.
Chese &. 4. ppzetes therof. 60.
Chese eaten alone. 61.
Chese eaten after mete, eodē.
Chese after fleshe. 62.
Cheries, &. iii. commodites that come of thē. 64. &. 65.
Caper. 71.
Colde talages. 72.
Custome in thinges not natu-rall. 74.
Chaunge of dyete. eodem.
Custome to one thynge. 75.
Cole wortes. 77.
Castorie & the vertu therof. 79
Cherfy, & vertue therof. 84.
Canker. ibidem.
Carnall copulation. 89. and 90. and. 106. and. 119.
Colde of the heed. 92.
Catarrus. ibidem. and, 93.
Colde water, 93.
Coler praysine. 98.
Colde. 101.
Colerike persones and tokens to knowe them. eodem.
Colours that folow the cōplec-tions. 103.
Colours sygnifieng superflu-ite of blond. ibidem.
Causes of blud kettyn ge. 109.
Clere ayer. 111.
Crisis, what it is. 112.
Clistirs. 113.
Cephalica the veyne. 115.

D

¶Delicate metes & drinkes. 2.
Dronkennes. 5. and. 35. &. 88. and. 89. and. 91. and hurtes engendred therof.
Day rest. 6.
Dropsie. 7. and. 8.
Disease ilica. 8.
Darkenes of sighte. ibidem.
Diffinition whether one shuld eate more at dyner or at sup-per. eodem.
Digestion. 11.
Decoction of dyse pecches. 13.
Drynkynge of mylke. 14.
Differēce of wines i color. 20.
Dressynge of braynes. 24.
Delicious meates. eodem.
Drie figges. 25.
Drie grape. 26.
Doulcet wines. 27. &. 28.
Doulce wynes of meane sub-stance. 29.
Drye nuttes, and hurtes that they engendre. 32.
Drye rewe. eodem.

Dyete after the .iiii. seasons of the yere. 40.
Difference of sauces. 44.
Diuerse good sauces for somer. 44.
Drynkynge of mnste. 46.
Dissenteria. 47.
Drynkynge of water vppon meate. 48. and. 49.
Dressynge of lampreys. 56.
Drynkynge at dyner & supp. eodem. and. 57. and. 61.
Drye poulse. 58.
Drinking betwene meales. 61.
Diete customable. 74.
Diete certayne. 75.
Diete of. iii. maners. eodem.
Diete for noble men. 76.
Diete in somer & wynter. ibi.
Dietynge of sicke folkes. eo.
Diete in Somer, Winter, Autumne, and Ver. 77.
Decoctiõ of role worztes. eo.
Decoction of rape sede. 81.
Duste. 91.
Diuision of humours. 95.
Diete after blud letting. 104.
Daies mete to lette blud. 105.
Disposition of the ayer. 108.
Directe bloud lettynge. 109.
Diseases of the face. 117.
Drynkynge of water. 47.

E

Eatynge of soundry metes at one meale. 12.
Eatynge of peares. 13.
Examples of milke eting. 14.
Egges rosted. ii. wayes. 20.
Egges sodde in water. ii. wayes. ibidem.
Egges sod in good brothe. eo.
Eger thynges. 28.
Eatyng of frutes in Autũ. 41.
Eies and. xvi. thynges hurtfull to them. 89.
Egge rere rosted & newe. 57.
Eatynge of appuls. 63.
Enula campana, and effectes therof. 84.
Eatyng of yeles. 92.
Emptynes. 106. and. 113.
Effectes of blud letting. 109.
Elbowe. 118.

F

Fat corsy folkes. 1.
Fylth of the tethe. 4.
Feuers. 5.
Feuer effimeras. ibidem.
Feble appetite. 11.
Feyned hunger. eodem.
Flower of wheate. 18.
Foules beste to eate. 50.
Figges. 25. and. 66.
Fruites lapatine. 26.
Fryed egges. 20.
Fayrenes of wyne. 27.
Fragrant wyne. eodem.
Fiue prouerbes of bread. 45.
Fresshe water fysshe. 54. & 55.
Fresshe fysshe. eodem.
Fenell sede. 69.
Fyre. 90.
Fystule and cure therof. 93.
Fleme. 95. 96. 97.
Flematike folkes. 97. & 101.
Fyue thynges in bloudde letynge. 108.
Fyue thynges to be eschewed after bloud lettynge. 111.
Fastynge in sommer. 118.

Funis bzatbū.115.

G.

Goute.6.83.97.
Gotis mylke.15.23.
Gotis fleſſe.16. and.18.
Groſſe wynes.22.
Gotis brayne.24.
Grapis.25. and.26.
Groſſe and ſwete wynes.27.
Garlyke and pzopzetes ther of.30.31.43. and.80.
Groſſe fyſſe.44.
Grey gooſe.50.
Gooſe fleſſe.52.
Gurnarde.54.
Gurnus.53.
Grene cheſe.23.61.
Galingale.71.
Good cuſtome.74.
Gotes bloud.80.
Gaſſe made in bloudde letinge.110.

H otte bodyes.2.
Holdyng in of wynde.7.&.8.
Heate of the day.8.
Heed ache called Vertigo.ibi.
Hartes fleſſe.16.
Hare fleſſe.ibidem.
Hogge fleſſe.17
Harde egges.19.
Hotte wynes.21.
Hogges ſtones.23.
Hares brayne.24.
Hangyng wyne.27.
Hurtes of ſwete foodes.28.
Hony.ibidem.and.83.
Herbes boliſde foz drink.42.
Herbes ſodde in vyneger.43.
Hotte bread.45.
Henne.50.
Harde fyſſes.52.
Hearynge.55.
Hulles of pulce.58.
Harte of beaſtes.69.
Hennes brayne.eodem.
Hoꝛſe donge.81.
Hyſope & theffectes.83.
Hyll woꝛte.85.
Heryng & greſes therof.88.
Hūminge in the eare.eodem.
Henbane.91.
Hoꝛſnes,&.6.cauſes therof.ib.
Hotte foodes.92.
Hotte ayer.ibidem.
Humors in man.94.
Hurte of bloud lettynge.104.
Hart ſtrynge.107.
Heed ache.5. and remedy foꝛ it.117. and.118.
Hunger.118.

I oyfull lyfe.2.
Ieuſe of cole woꝛtes.77.
Ieuſe of water creſſis.85.
Ieuſe of rue.32.

K

K yd fleſſe.16.17.18.&.50.
Kernel of the cheꝛy ſtone.64.
Kernelles.65.

L ighte ſupper.1.8.
Likes.31.86.90.
Lamme.50.
Lopſters.55.
Lampꝛeys.eodem.
Lightes.69.
Lauender.80.
Laſke.104.

M alowes.78
Melācoly.1.36.94.95.98.109.
Makynge of water.2.

Moderate ioy. eodem.
Moderate diete. eodem.
Mylke. 14. 58. 59. 111.
Mutton. 18. 19. 46.
Marye. 24.
Mushroms. 32.
Muste. 47. 66.
Malarde. 52.
Mackerel. 55.
Medlars. 66.
Mawe. 69.
Ministrynge of diete. 75.
Myntes. 78. 81.
Mustarde sede. 82. 90.
Melancoly folkes. 102.
Mediana the veyne. 115.
Megrymme. 117.
Mother wozte. 117.

N

Nigbt rest. 6.
Natural heate. 9.
Newe fruite. 13.
Newe layde egges. 19.
Nuttes. 31. 32. 62, 63. 65. 91.
Nettils. 83.
Nobze of bones teth & veines. 93.
Natural blond. 95.

O

Olde chese. 15.
Olde bese. 19.
Dynions. 30. 31. 81. 82. 90.
Osill. 51.
Orex. eodem.
Oleander. 81.
Oyle. 91.
Ofte angry. 102.
Playster of fygges, 65. 66.
Peason. 57.
Perche. 53. 55.
Pyke. ibidem.
Pose and reume. 5.
Putrisied feuer. eodem.
Prolonging time in eating. 12.
Peches. 12. 13.
Peares. 13. 32. 63.
Porke. 16. 17. 19. 23. 24. 46.
Pocbed egges. 19. 20.
Palsey. 36. 79.
Pepper. 43. 87. 90.
Persly. ibidem.
Pygge. 46.
Pertryches. 50.
Pigions. eodem, and, 51.
Pheasande. 51.
Pecocke. 52.
Propretes of chese, 60, 61.
Prunes. 64.
Purselane. 86
Profytes of blud letting. 104.
Quicke spyrpte. 4.
Quailes. 51.
Quietnesse. 119.

R

Rawe appuls. 92
Rapis. 68.
Rompnge after rest. 3.
Reumes flowig to þ teth. 117
Repletions. 10. 11. 91.
Reume, & vii. remedies. 92.
Rere rosted egges. 19. 104. 108
Red wyne. 21. 22. 27. 29.
Red coler. 118.
Rewe. 32. 80. 81. 91.
Radisse rotes, 32. 33.
Rose flower. 42.
Remedy for parbrakynge on the see. 42.

Ruddocke.51.
Rochette.53.54.

S

Sage & bounte therof.78.79.
Salmon.55.
Slepe after meate.2.91.
Stande after meate.4.
Sleppynge by day.6.7.
Sodayne change.10.
Staunchynge of bloudde.13.
Salte meate.15.
Strife in choyce of flesshe.18.
Stones of beastes.23.
Sommer.119.
Swete wynes.24.
Sauces.43.44.
Stare.50.
Sangupne folkes.99.100.
Sparowe.52.
Swoundyng.107.
Salte.eodem.
Se fysshe.53.
Spodium.70.
Saluatella the Veyn.115.
Sauorynes.72.

T

¶Tenche.55.
Thaught and care.1.
Tranquillite of minde.2.
Tympany.7.
True luste to meate.12.
Temperate bodyes.14.
Tokēs of good wine.26.27.
Triacle.33. (28.
Tremulus.52.
Tripes.46.
Turtill.50.
Tronte.53.
Turbut.55.
Tonge.69.
Tansey.80.
Tothe ache.85.91.a remedy.
Thre thynges to consyder in bloud lettynge.110.
Tymeand age to let bloud in. 111.114.

V

Walkynge after meate.1.
Wasshing of the eies with clere colde water.3.
Wasshynge of the handes.10.
Wasshynge of the tethe.4.
Very hunger.11.12.
Veale.15.18.50.
Whyte wyne.20.21.29.
Wheate sodde.23.
Vometynge.35.39.88.89. 96.118.119.
Wyne.36.37.38.39.41.42. 48.49.56.62.63.89.104.108.
Wodde cocke.51. (109.
Whitynge.53.54.
Vendosies.55.
Whey.60.
Vine eger.67.
Wyne soppes.73.
Wattercressis.80.85.
Wylde gourdes.86.
Violettis.82.
Wilkowes.86.
Weppynge.90.
Water holsome for ꝑ eies.91.
Yer season.119.
Yolkes of egges.19.22.
Yonge poulletis.50.
Yele.52.55.

FINIS TABVLE.

Here beginneth this right fruteful and very necessarie boke called the Regiment of helthe.



Anglorũ regi scripsit schola tota Salerni.
Si uis incolumem, si uis te reddere sanum.
Curas tolle graues. iraſci crede prophanum.
Parce mero. cenato parum. non ſit tibi uanum
Surgere poſt epulas. ſomnũ fuge meridianũ.
Non mictum retine. non comprime fortiter anum.
Hec bene ſi ſerues, tu longo tempore uiues.

THis ryghte fruteful & neceſſarye boke was compiled at the inſtaunce and for the vſe of the moſt noble and victorious king of Englãde, and of France, by all the doctours in phiſike of the vniuerſitie of Salerne, to the entent man ſhoulde knowe howe to kepe his body in good helth. The auctor in the beginning of this boke techeth. viii. general doctrines, the whiche hereafter be ſpecified and alſo declared at lẽgth. The firſt doctrine is that he that deſireth helth of body muſt eſchew & auoide great charges thought and care. For thought drieth vp mans bodye, hurtinge and leauinge the ſpiritis in deſolation and comfortles: whiche ſo lefte and ful of heuines drieth vp the bones. In this doctrine be cõprehended melãcolines and heuynes, the whiche greatly hurte the body: for by their operatiõ the body waxeth leane and colde, the hart ſhrinketh vp, the wytte and vnderſtandynge waxeth

dulle, the reason is troubled, and the memorie vtterly marred. Yet neuertheleſſe, it is very expedient for fatte and corſye folke, to be ſomtyme penſyue and heuye, that thereby they may moderate the rãke heate of their ſpirites, and make their bodyes leaner and more ſklender. The ſecond doctrine is to eſchewe anger. For angre in lyke maner dryeth vp the body, and exceſſyuely chaffeth & inflameth the membres. And to great heate, as Auicen ſaythe, dryeth vp mans body. Secondly anger hurteth throughe heatynge & inflamyng of mans harte, and it letteth alſo the operations of reſon. Some there be that naturally, eyther by ſickenes or chance of poiſon, are colde: for ſuch folke to be angry is very neceſſarye for theyr bodylye helthe, that theyr naturall hete by ſuche meanes may be ſtered vp, gotten, & kepte. The thirde doctrine is to eate & drinke ſobrely: for eatynge and drynkynge exceſſiuely cauſeth vs to be vnluſty, drouſy, and ſlouthful, hurtynge & infebling the ſtomake. Many other inconueniẽces, as Auicen ſayth, groweth and chãceth throughe exceſſe of meates and drynkes, as here after ſhalbe declared. The. iiii. doctrine is to make a lyght ſouper. For to moche meate takẽ at night cauſeth & engendreth gnawinge & payne in the bealye, vnquietnes, let of naturall reſte, and other grefes, whiche we fele & ſe by experiẽce, the whiche hereafter ſhalbe more pleynlye declared. The. v. doctrine is to walke after

Aui. diſt. i cap. i. doc. iii.

Aui. cap. de uino et aqua.

meate.

meate. For therby the meate discẽdeth to ỹ bottum of the stomake, where (as Auicen saith) resteth the vertue of digestion. For the mouthe of the stomake desyreth fode, and maketh digestiõ, The. vi. doctrine is to eschewe slepe incontinent after meate, whiche causeth helth and auoideth diuers infirmities, as it is after shewed in these verses: *Febris pigrities. &c.* The. vii. doctrine is to make water as ofte as nedeth: For who that kepeth or holdeth his water lõger than nature requireth, shall auoide it with great paine, and so it may chance that dethe shal folowe, as Auicen saith. Also to kepe the dregges & superfluite of mans fode longer than nature requireth, ingẽdreth many inconueniences in the body. For the liuer and vaynes called meseriakes, drie vp, for the most parte, the humours of the forsayd superfluite, and so they be made harde and can not be auoyded, and thus causeth opilatiõs in the guttes and ventosities, and so it may chance, it bredeth impostumes: as after shall be shewed. The viii. doctrine is, that one doing his esement & auoiding the ordeurs and filth of the body, shuld not mocke force and cõstrayne his fundement: for so doynge the emerardes & fistule shal greue hym, and the fundement many tymes is misordred & thrust out of his ꝓpre and natural place. Finally thauctor sayth, that who so wil obserue the forsaide doctrines, shall lyue longe in good helthe and prosperite.

Auí. dist. xix. li. iii. ca. de difficultate mingẽdi.

Si tibi deficiunt medici, medici tibi fiant
Hec tria, mens leta, requies, moderata dieta.

Here are taught .iii. general remedies to cõserue in helthe all creatures, and specially noble men. The firste is to liue ioyfully: for ioye and myrth causeth man to be yonge & lustie. By moderate ioye and myrthe youth is conserued, naturalle vertue comforted, the witte sharped, and therby man is more prompte, quicke, & of abylite to do al good and honest operaciõs. Nor it is not sayd without a cause, that our ioy and myrth must be moderate. For whã it is without measure, it ingendreth de:he bothe bodily and gostlye. This moderate ioy is moste conuenient for them that haue moche care & trouble. Whiche ioy may be gotte by the vse of delicate meates and drinkes, by auoydynge of such thynges as engendre melancoly. And also, as Auicen saith in his .xi. boke & chap. of kaylynge of mans hart, by dwellynge & accompaning among our frendes. The .ii. remedy is trãquillitie of mynde, of vnderstãdyng, and of thoughte. For noble men thorughe theyr great busynes and charges, are morhe more greued and troubled than other meane parsonnes. Great carke of mynde and vnderstandyng distroieth the natural reste of man, whiche is moste expedient for noble men: for they most cõmonly are naturally dry and colerike: and therfore for them rest and quiet is ryght profitable and conuenient. The .iii. remedy is moderate diete, that

is to

is to eate and drinke moderately. And after shal be declared, what incõueniences grow through excesse of meates and drinkes.

Lumina mane manus surgens gelida lauit unda.
Hac illac modicum pergat. modicum sua membra
Extendat. crinem pectat. dentes fricet. ista,
Confortant cerebrum confortant cetera membra.
Lote cale, sta, pasce, uel infrigisce minute.

Here are declared. vi. doctrines, whiche comfort mans brayne, and the other membres of the bodye. The fyrste, is whan we ryse in the morning yarly to wasshe our eies with clere colde water. The eies wolde be washed to clense awaye the ordure and filthines that hange in the bries of them. And Auicen saythe, that the soueraynste thinge to mundifie & clense, and to make sharpe of sight the eies, is to open them, and so to put & plunge them in clere water. And ayeue he saith, that to bathe and plunge the eies in clere water, and therin to open them, comforteth and conserueth the sight, and specially of yonge folke. The reason why the eies muste be clensed with colde water, is by cause euery thynge must be conserued by that that is like it. For Galen sayth, that hotte bodyes haue nede of hotte medicynes, and colde bodies of colde medicins. Cõsidering than that mans eies be colde of nature: hit standeth with reson, that they shuld be washed with cold water and not with hotte. The. ii. doctrine is to washe our hãdes whan we rise in the morynyng,

Auic. dist xiii. li. iii. ca. de cõserua. ocu lorũ. Idẽ dist. iii. ca. de deb. vi.

Galen. li. iii. de reg.

foꝛ they be instrumẽtes oꝛdeined to kepe and to mundifie these membꝛes, by the whiche the sup=fluites of the bꝛayne be expulsed and auoyded, as by the nostrils, the eies, the eares, and other naturall cunditis. And therfoꝛe the handes spe=cially ought to be washed with colde water, foꝛ ỹ washing of the handes with hot water engen=dꝛeth wormes in the bealy: & specially to washe them in hotte water incontinent after meate, as Auicen sayth. Foꝛ the wasshynge of the handes in hote water incontinent after meate, drawеth the inwarde & naturall heate of man to the exte=riоꝛ partis, and so the digestion is vnperket, the which vnperket digestion is the pꝛincipal cause that woꝛmes be engendꝛed. The thyꝛd doctrine is to roome a litell hither and thither, whan we are risen frome reste, that so the superfluities of the stomake, guttes, and lyuer, as the grosse mater of the vrine, may ỹ moꝛe spedily be thꝛust vnder. The. iiii. doctrine is competently after reste oꝛ slepe to extend and stretche out our han=des, fete, and other lymmes, that the lykely spi=ritis may come to the vtter parties of the body, and so cause the spirites of the bꝛaine to be moꝛe quicke and subtile. The. v. doctrine is to combe our heed in the moꝛnynge, that the poꝛes of the heed may be opened to auoyde such vapours as yet by slepe are not consumed: and also to quickē the spirites of the bꝛaine. Farthermoꝛe to combe the heed is very holsome, and specially foꝛ aged

Aui. dist. xvi. li. iii. trac. v. ca. de lumbri.

men

men. And Auicen saith, that to combe the heed is holsome, specially for olde men. Therfore one shulde dayly and ofte combe his heed. For ofte combinge draweth vp the vapours to the superior parties, and so deuideth them from the eies. The. vi. doctrine is to washe & purge the tethe. For the filthines of the tethe causethe the brethe to stink. And of the filthines of the teth groweth certeyne vapours, that greatly anoye and hurt the brayne. Farthermore the fylthynes of the tethe myngledde with the meate, causethe the meate to corrupt and putryfye in the stomacke. Auicenna enstructeth and techeth vs howe we may kepe the teth frō ache and stynche. That is to washe the mouthe with wyne twyse a monethe: but to make the brethe swete, it muste be boiled with the rote of sporge. who so euer vseth the forsayde decoction and medycyne shal neuer haue the toothe ache. In the laste verse are certayne generall rules: The fyrst is that after we haue washed and bathed our self, we must kepe vs warme. For than the cunditis of the bodye, that is the pores, ben open: by the whiche colde wyl perce in to the body, and engendre in vs diuers diseases. The. ii. is that after we haue dyned or taken our repaste, we muste for a whyle stande vp ryght, that so the meate may discende downe to the bottum of the stomake, and than to walke a litel softly: for hasty mouing driueth natural hete from the interior partis to the outwarde

Au. dist. 3 li. iiii. cap. de debili. uisus.

Aui. dist. vii. li. iii. ca. de con. dent.

ward, and causeth yl digestion. The.iii. is, ꝑ one of colde complexion shulde not warme hym selfe to sodaynly, but by lyttel and lytell: for sodayne change hurteth nature: as Galen saythe in the glose of this canon, *Secundum multum et repente. &c.* All stronge thynges and of extreme nature corrupt the bodye.

Sit breuis aut nullus tibi somnus meridianus.
Febris, pigrities, capitis dolor, atque catarrus
Hec tibi proueniunt ex somno meridiano.

Here he teacheth, that. iiii. inconueniences are ingẽdred by the slepinge at after none. Fyrst the after none slepe causeth and ingendreth feuers by rayson of opilations. For the natural hete & spirite of mã by day draweth to ꝑ outward pties of the body, and therfore digestion by day is but feble: But whan the naturall heate and spiritis of man drawe to ꝑ inwarde parties of the body: than throughe theyr motion the naturall heate is stered vp, and therfore the nyght is the very season of perfit digestion, and the vndigested & rawe humours are the cause of opilatiõs, which opilations engendre feuers, as Auicen saith. Secondly, the after none slepe causeth man to be slouthfull in his operations and busynes, by the reson afore said, for grosse humors & vndigested cause mans spirites slowely to moue the bodye. For as a subtile quicke spirite causeth lyghtnes of body, so a lumpishe or a heuy spirite causeth a sluggishe body. Thyrdly, the after none slepe engendreth

Aui. dist. i li. iiii. cap. de putri.

gēdreth heed ache. For the gros and vndigested meate that remayneth in the stomake doth lyft vp to the brayne gros vapours, the whiche trouble and greue it. And of very consequens, if vapours of grosse matter be stered vp and caused, they must also be gros. For Galen saythe in the glose of this aphorisme, *Qui crescunt. &c.* that it muste nedes folowe, that all thynges be lyke those thynges, of whom they be engendred. The iiii. inconuenience is the pose and reume. Reumes be humours that runne from one membre to an nother, and as they rounne to diuers partis of the body, so they haue diuers names. For whan the reume cometh to the lyghtes, they by called catarri: and whan they roūne to the chekes, they be called branchus: and whan they rounne to the nose, they are called corizam: as it apereth in these verses:

The cause of heed ache.

Si fluit ad pectus, dicatur reuma catarrus.
Ad fauces branchus, ad nares dico corizam.

But besides the reasons of the diseases before rehersed, there be many other reasons, and more effectual. The cause of ỹ first inconueniēce that is of feuers, whiche some tyme are called putrified feuers, and some tyme feuers effimeras. A feuer effimere is engendred of vapours and smudge fumes kept and reteyned after the after noone slepe, the whiche abstaynynge from slepe is wonte to consume. Galen sayth, that these feuers effimeras come through fayntnesse, dron-

The diuersite of feuers.

A feuer effimeras is a dayly feuer

Gal. de arte curatiua ad Glauc. i.

kēnes, angre, furiousenes, inwarde sorowe, and other vehement cares of the mynde: and the feuers that come by inflammation of the preuey membres are of the same kynde. These feuers be soone cured as by baynynge and customable diete. The putrified feuer is engendred of the humidites in man vndigested, and augmented by the after none slepe. Galen sayth, that feuers engendred of corruption of humours are called putrified feuers. The.ii. incōuenience that is to be slowe in operation and mocions, chanceth by reason that by the after noone slepe the humidites, and fumes in man are reteyned aboute the muskyls, veynes, and ioyntes, and eke causethe the forsayde membres to be astonied and a slepe, and therfore the bodye after diner is slowe and heuy in operations. The thyrde inconuenience (that is the heed ache) commeth, as is before declared in the.ii. inconuenience: that is to saye, by the humidities and vapours reteyned in the body throughe slepe and rest, whiche by suche meanes are troubled and moued towarde the brayne, and so cause the heed ache. The.iiii. inconuenience, that is the catarr̄, sygnifienge all maner of reumes, chanceth to man and greatly greueth hym, throughe vapours and fumes, whiche are wont to be dissolued and cōsumed by watche, and by reason of slepe they drawe to the inwarde parties of man, and fume vpwarde towarde the brayne: whiche fumes ingrossed by colde,

Gal. de arte curatiua ad Glauc. i.

colde, retourne to the lowe partes caterrisans of mans body. Auicen allegeth many other inconuenyences and diseases engendred of the after noone slepe. The fyrste disease is the gout and palsey, the whiche greue vs, by reason that the humidites, that are wont to be dryed vp and consumed by the heate of the sonne and by watche, do remayne stylle in the bodye. The seconde is the coulor, and corruption of the face, throughe the watrisshe humidites, lyke vnto mans vrine myngled with the bloudde, whiche watrische humidites are wont to be wasted and consumed by watche, and by reason of sleppynge they ascende with the bloud towarde the brayne and the face, and so they cause the face to swelle and to ware pale. The thyrde inconuenience, is that after none slepe ingendreth the splene, & that by the keppyng in of the grosse melancoly humors by the day rest. For as watch with the heate of the day (whiche doth open) gyueth mouynge and waye to melancoly humors by the strayte cundites of the body: so the day slepe letteth and distroyeth the passages and prope wayes of them: and specially it distroyeth and stoppeth the cũdites that come from the splene to the mouth of the stomake, that are ordeyned to prouoke mans apetite, by whiche cũdites al melancoly superfluites are wont cõmonly to be clarified. The .iiii. hurte is that the after noone slepe mollyfieth the veynes bycause that the humidites the whiche are

Aui. dist. xiii. li. i. doc. ii. ca. ix.

wonte to be dissolued by the day watche, can not be restored, whiche so remaynyng in mans body do dry by the veines. The. v. incõuentẽce is, that man by reason of rest or slepe, loseth his appetite, for lacke of resolution of the humours: whiche resolution is chiefe and principall cause of the appetite. An other reason is, that the replenyshyng and fillynge of the stomake with fumes and humidites mollifieth and shutteth the mouth therof. The. vi. inconuenience that after noone slepe dothe engendre is impostumes, by meanes of humidites ẽcreased by the day slepe, the whiche drawe to one membre or other, & soo cause it to swelle. Auicen sayth that besydes all these forsayde, there be two other specialle causes that proue the after none slepe to be hurtful. The firste is, that the daye rest is soone corrupted, bicause the heate of the day draweth the corporal heate to the exterior parties of man: but the nyght rest doth clene cõtrarie: for it draweth the corporal heate of man towarde the inwarde partis. Of the whiche two mocions there is engendred a violent motion that disturbethe nature. And therfore they that wyll slepe and reste theym by day, are counsayled to slepe in darke places and in shadowe. The. ii. cause is that the day reste maketh a man vnlustye, drousy, and as halfe a ferde, and that by the changing of nature frome his olde custome, that is from digestion of his meate: yet nat withstandynge that

the

the after noone rest or slepe is generally dispreysed, & the nyght rest greatly cõmended & preysed, yet the slepe that is taken in the morynynge. iii. houres before the sonne rysynge, and .iii. houres after the sonne is rysen, is nat to be dispreysed: As Hippocrates sayth in his .ii. boke of pronost. Slepe conuenient and naturall taken by nyght or by day is allowable, and contrary is hurtful: but the morynynge slepe of al the day is lest worthy dispreyse. And all be hit the day slepe and at after none are forbiden by olde fathers and doctours, yet for all that, nowe adayes slepe taken in the day tyme is nat greatly to be blamed specially as Bartrutius sayth, if these .v. condycions therin be diligently obserued. The fyrste is if it be customably vsed. The .ii. is that it be nat taken immediately after dyner. The .iii. is that one slepe nat with his heed lieng lowe. The .iiii. is, nat to slepe to longe. The .v. nat to be waked sodeinly & ferfully, but with good moderation.

Quatuor ex uento ueniunt in uentre retento.
Spasmus, hidrops, colica, vertigo quatuor ista.

Here are declared .iiii. inconueniences or diseses that come by the long holding of wind in mans bodye. The firste is called the crampe. The ventosites of the body, rounne ofte amonge the tointes and veines, & fylleth them with wynde. Of the whiche fyllynge cometh retraction and wrynkelinge to gether of ỹ veynes. And Auicen sayth, that the crampe is a disease that lyeth in Au. di. ii.

the beynes, by the whiche the membres of man moue and extende them selfe. This crampe is diuers, one is caused by replenyshynge, wherby the membre is made shorte and greatte, and wrynkelynge to gether lyke lether, or a harpe strynge, throughe the matter replenishynge the mẽbres. This maner of crãpe cometh sodaynly. There is a nother kynde of the crampe moche lyke a taboret, whiche inforceth the membre after his lengthe and largenes to crompull to gether lyke parchement caste in the fire. This maner of crampe cometh slowly. The second inconuenience is called the dropsy a materiall disease engẽdred of a very colde matter, whiche entreth and enflateth the membres or places of a mans body, in whiche is the regimẽt, that is the digestion of meates and humors, as in the stomake, the lyuer, and the voide places about the beely. For dropsye neuer engendreth, but whan the lyuer is corrupte by reason of the bloudde. There be. iii. spices of dropsye, Iposarca, asclides, and tympanites: and of the tympany this. ii. inconueniences are vnderstãde. A tympany (as sayth maister Bartruce) is engendred of an ylle complexion, by coldenes of the stomake and lyuer, whiche wyll not suffre mans drynke or meate to be conuerted in to good humours, but tourneth them in to ventosities, whiche if they be auoided by belchynge, by swette, or other wyse, they wyll stoppe the wayes of voydance. Also these ventosites

sities gether together betwene the places of the bealy called mirac, and siphar, and there they ingendre the dropsye. The.iii. inconuenience is called the colyke, a perillous and a paynefulle disease, it is engendred in a gutte named colon. Lyke as the disease called ilica, is engendred in one of the guttes called ylion. And these.ii. diseases are ingendred by ventosites closed in the guttes. The.iiii. incõueniẽce and disease is the heed ache called vertigo, the which maketh a man to wene that the worlde turnethe: the ventosities whiche drawe to the brayne and mixe them with the lykely spirites, cause the sayde disease called vertigo, whiche as the name declareth is a turninng or a swimminge in the heed: and as Galen saythe, they that haue the sayde infirmite, are soone astonyed, and with a littell tournynge about they fal downe. And Auicen reherseth these inconueniences with other, and he saythe, that ventosites kept longe, cause and ingẽdre the colyke by reason they assend and gether to gether, feblysshynge the guttes. And sometyme they engẽdre ỹ dropsy, & sometyme darkenes of syghte, and sometyme the megryme, and sometyme the fallynge yuel, and sometime it runneth vnto the ioyntes and causeth the crampe.

Gal. de locis aff. ca. viii.
Aui. dist. xvi.

Ex magna cena stomacho fit maxima pena,
Vt sit nocte lenis, sit tibi cena brevis.

Here we be taught to make a lyght souper. For to moche meate letteth mans natural rest, and causeth

causeth anguysshe and gnawynge in the bealye, and causeth the face to breake out: and maketh one to haue a heuye heed in the morninge, and an vnsauery mouth. Here this question cometh well to purpose: Whether a man shoulde eate more at dyner or at supper? For diffinicion here of, it is to be noted: that after the quantite of ỹ bodye more or lesse, meate is conuenient at souper, or at dyner. For eyther the bodyes be holle and sounde, or els sicke. If they be sicke, eyther they inclyne to materiall sickenes or to vnmateriall: If the sickenes be nat caused thorough some humour, one may eate the more at supper, bycause in suche syckenesses, nature onely endeuereth to digeste the meate. If the syckenes be matteriall, one may eate the more at dyner, as it is declared in the.iiii.treatise in the. v. chap. of the curation of falling syckenes on this wise: He that can not be suffised with one meale in a daye, because he is other wyse accustomed, he muste deuyde his meate in to thre parties, and eate.ii.partis at diner, and the other parte after tẽperate exercise at supper. The reason herof is this, at suche season the feble nature hath helpe by the natural heate of the sonne to digeste, and the superfluites therby are more resolued, wherfore the refection shulde be larger at diner than at soupper. And more ouer bycause the heate of the day, whiche causeth digestiõ, toyneth with the naturall heate of mãnes body, there are by

daye

day.ii.sondrye heates to helpe the digestion: but it is not so in the nyghte. Lyke wyse nature endeuereth her by night to digest the superfluites. And therfore she shulde nat be hyndred with the digestynge of to moche meate. And thoughe it be so that the naturall heate of man is in manye thynges fortified in the nyghte, as by retraction of the spirites and reductiō of slepe: yet that selfe heate can not digest. ii. dyuers thynges, as the meate, and ỹ supfluities. Than it foloweth that suche folke shulde eate lesse at souper than at diner. If the bodyes of suche folke seme hole, ozelles if they be very hole, stronge and without any sēsibilite of superflites, auoydynge all thrzoughe theyr vigour and strengthe, as myghty bygge men: suche may eate moze at soupper. For the nature of these bodyes labour onely by nyght to digest the meate receyued: and not to rype the supfluities, for in a maner they haue none. Also they labour only to fortifie theyr bodies, whiche wareth moze stronger by nyghte than by dayt: bicause the bloud and corporal spirites be engendred by nyght in a moze quantitie, and better deuided thrzoughe out the bodye. If the bodies be nat greatly disposed to helthe, as is rehersed, but are disposed to be lyghtly sicke: Than whether they trauayle and labour sore continually with theyr armes and hondis or nat, hit is beste they eate moze at dyner than at soupper. For meate is nat onely taken to norishe & restore the body:

but also to make moyste, and to ouer sprynkylle and water the membres, that through great labour and trauayle they ware not drye, and lyke wyse to withstonde the dissolution of naturalle heate. For suche trauayle and labour lettethe nat theyr true digestion. For we se by experience, that they eate twyse or thryse in a day with good appetite, and good digestion. If the bodyes be not apte nor disposed to labour continuallye, as the bodyes afore rehersed, hit may chaunce two wayes: For eyther they labour verye sore, but nat continually, or elles they labour febly, wher by superfluites encreace. They ỹ trauayle moche, as in ridinge or goynge about theyr worldly busynes, shuld eate more at soupper than at dyner: bicause the vnaccustomed great trauayle wolde nat suffre the meate taken at dyner to digest, but doth corrupt it. Yea & further through superfluous motion the natural hete is dissolued & spred in euery mẽbre of the body, whiche in the nyght draweth to the inward partis of the bodye, & is the principal cause of good digestion. And therfore a good & a large supp is more expediente for them thã a large dyner. Also the same persones were nat brought vp before this season in suche great trauayle: & therfore their bodyes are full of humidities: which lyttel meate at dyner may resiste the resolutions caused by great motions and trauayle. But in case they trauayle lyttelle and easely by the waye, to eate more at dyner

than

than at soupper is best: as it is declared in sicke bodyes, for they most cõmonly are feble bothe of complection and of digestion, and the heate and lyght of the sonne dothe comforte theyr naturall heate and spirites. Also the reason herof is this, the corporall cundites and passages by daye are open: wherfore the superfluites of the bodye are sooner expulsed by day than by nyghte. Farther they ought to eate but lytel meate by nyght, for than nature is greatly occupied to digeste rawe humours, the which slepe must digest and bring to good point. And though the digestiõ to digest and great repletions of meates, and the superfluous humours be holpe by the nyght: Yet neuer the lesse, the strengthinge therof is nat sufficient to digest great repletions of meates, and also superfluous humours. And witteth welle, that custome in eatinge moche or lyttel at dyner or souper, ought to be regarded and kepte. For custome is good and necessarie both for helth of the body, and to cure sickenes: as Galen saith, For sodayne change of custome is very hurtful, and specially for old folkes. For nature can nat beare nor yet suffre sodeyne mutation. But as Galen sayth the alteration that is done by lytell and lyttell is sure inoughe. And thus it is welle proued, that we ought to eate more at diner thã at souper: and that bicause sickenesses are most commonly materialles, yet for all that, if a man coude be contented with one repast in a daye, it

Galen li. ix. de morbis curand is.

Gal. in sect. do aphor. Hippocra.

were better to take it at ſoupper thã at dyner, ſo that he be nat diſeſed in the eies, oꝛ in the bꝛaine: foꝛ than it were better to take it at dyner, than at ſoupper. Foꝛ the repletion of the ſoupper, hurtethe ſoꝛe the bꝛayne and the eies. And witteth well that not onely the repletion of the ſoupper hurteth the ſtomake, but alſo all maner of other repletions. Foꝛ they ingẽdꝛe opilations, feuers, putrifactiõs, the lepꝛe, & vndigeſted humours. And Auicen ſayth, that all maner of repletions hurte the ſtomake, noꝛ the great eater by repletion augmenteth not his bodye, foꝛ he digeſteth nat his meate: but he that eatethe moderately, hath alwayes ſome appetite, and increaſeth his body, foꝛ he digeſteth well his meate. Therfoꝛe we ought to take good hede, we hurt not our ſtomake by ouer moche repletiõ, noꝛ that we make not our ſelfe pourcy and the pulſe to beate moꝛe vehemently. In like maner repletion that ingẽdꝛeth lothynge of meate, ought pꝛincipally to be eſchewed, but ſpecially whã it cometh of yl meates. Foꝛ if it come by yl meates, hit ingendꝛethe payne in the ioyntes, in the raynes, in the lyuer and the gowte, and generally all other fleumatyke diſeaſes. And if it come by clene meates: it ingendꝛeth ſharpe feuers & hotte impoſtumes. It foloweth than that this repletion muſt be eſchewed aboue all other thynges. Foꝛ as Galen ſayth, ouer moche repletion pꝛetendeth ſtranglynge oꝛ ſodayne dethe. Secondly we muſt take hede

Aui. diſt. 3. li. 3. ca. de his que nocẽt ſtomacho.

Galen in. i. apho. hip.

hede we ouer fylle not our stomakes and vtterly distroie our appetite, but we moste kepe some appetite: and in especiall they that haue a stronge and a good appetite. Some ther be that haue a feble appetite, and these oughte to eate moze thā theyz appetite requireth.

Tu nunq̄ comedas, stomachum nisi noueris ante
Purgatum uacuumque cibo, quem sumpseris ante,
Ex desiderio poteris congnoscere certo,
Hec tria sunt signa subtilis in ore dieta.

Here are certeyne cōmandementes, the whiche he that desyreth his helth, muste of necessitie obserue and kepe moze duly than eate oz dzynke. The firste is, he shoulde eate no maner of metes without his stomake be net, and purged of alyl humours, by vomet oz other conuenient wayes. Foz if a man receyue meate in to his stomake, in the wiche are cozrupte humours, they will mingle them selfe togeder, and cause the meate newly eaten to cozrupte. The seconde is to eate no moze tyll the firste meate that is eaten be digested and auoyded out of the stomake. Foz there is nothinge moze hurtefull to mans bodye, than to receyue meate vpon meate, that is but onely begunne to be digested. Foz the meate last taken shall let the digestion of that that was fyrst eten, and the digestion of the meate first taken, shalbe first fynyshed, whiche departeth to the lyuer by the veines called meseraikes, and ther with carieth the meate laste taken nat yet well digested.

wherof

Wherof rawe humours and vndigested be multiplied in mans bodye. Farther in the texte are put. ii. tokens, to knowe whan the stomake is voyde of the meate before eaten. The fyrste is very hunger. And for a knowlege hereof, witteth well that there is. ii. maner of hungers, verye hunger, and fayned hunger. Very hunger is discriued by Galen in this wise. Very hunger (sayethe he) is whanne a man nedeth meate: But feined hũger is an appetite to haue meate, thoughe the bodye haue no nede therof. And as verye hunger cometh by contraction and corrugation of the veynes procedynge from ỹ mouth of the stomake, by sugillation of the membres nedynge meate, so in lyke wyse feyned hũger is wont to be caused of them that constrayne, that they shuld prouoke the mouthe of the stomake, the membres hauynge no nede of foode, as by colde thynges harde or sharpe. And of this signe and seconde precepte precedent, Auicen sayethe: No man ought to eate but after he hath a luste: Nor he shulde nat tarie longe therin whan luste pricketh, oneles it be a feined luste, as the lust of dronkerdes, or suche whose stomakes abhorrethe meate. For to endure hũger longe doth fylle the stomake ful of putrified and corrupte humours. And after in the same chap. he sayethe, that who so euer loue theyr helthe, shulde neuer eate tyll they haue a sure luste, nor tyll theyr stomacke & vppmost entrayles be voyded of the fyrste foode that

Galen in apho. hip.

Aui. iii. i. doc. ii. cap. de eo q̃ &c.

that they toke. For the daungerufte thynge that may chance a mans bodye, is to receyue meate vpō vndigefted meate. The fecōde thynge that fignifieth true luſte or very hunger, is fklender diete precedent: that is fmall ſuſtinaunce before taken, for whan hunger foloweth therbppon, it is very true hūger. Farthermore ye ſhall vnderſtande, that to eate moche and of ſondrye meates myngled to gether at one repaſte or refection, is woꝛſte of all, as fleſſhe and fyſſhe, chekens, and porke, and after to prolonge the tyme in eatyng For the fyrſte meate begynneth nowe to digeſte, whan ỹ other meates are ſerued in to the table: and ſo the partis of the meate be vnlyke in digeſtion: So that the fyrſte taken are digeſted, er the laſte that is eate come to the middes of theyr digeſtynge: And this cauſeth that ſome parties corrupt other ſome. And of this thynge Auicen warneth ſayenge: There is nothynge more daungerus than to myngle diuers meates & ſuſtinātes to gether, and after to prolonge the tyme in eatynge. For whan the laſte meate is receyued, the fyrſte is welnere digeſted. Therfore the ſayd meates in diuers of theyr parties (as touchynge digeſtion) be nat like. But yet witteth well, that prolongynge of time in eatynge moderately (as an houre ſpace) to chawe and ſwalowe our mete well, is aloweable, and helpeth moche to the conſeruation of helth. For good chawinge and ſwalowinge downe is as halfe a digeſtion: And yll

the knowlege of tru luſt or very hungre.

Auic. iii. i. doc. ii. capo de ſo. ꝛc.

chawynge

chawing doth either let digestiō ozels doth gretly hyndze it. But plonginge of time in eatinge, with talkynge and tellyng of tales. ii. oz. iii. houres, is right hurtfulle, and therof are ingendred the diseases befoze reherſed.

Perſica, poma, pira, lac, caſeus, et caro ſalſa,
Et caro ceruina, leporina, caprina, bouina,
Hec melancolica ſunt, infirmis inimica.

Here are declared. x. maner of meates oz foodes that ingendze melancoly, and are vnholſome foz ſicke folkes. Of the whiche the firſte is eatynge of peches: Wherof Galen ſayth, the ieuce of peches, and theyz materiall ſubſtance is ſoone cozrupted and vtterly yll. Wherfoze they ought nat as ſome ſay, to be eaten after other meates. Foz they ſwymme aboue, and ſoone cozrupte. But this oughte to be mynded, whiche is a cōmune thynge, that all that is moyſte, ſlypperye, and lyghtly goth vnder, ſhulde be eaten fyrſte, and ſo ſhulde peches, whiche ſwiftly go to ꝯ bottum of the ſtomake, & make waye foz the meates that come after. But whan they be eaten laſte, they both cozrupte them ſelfe & alſo the other meates. And thus it appereth, that this ſaieng ought to be vnderſtonde of peaches eaten after other meates. Foz whan they be eaten befoze meate, they be good foz the ſtomake, and they mollyfye the bealy, and pzouoke the appetite, as Auicē ſayth: Rype peaches be good foz the ſtomake, and cauſethe one to haue an appetite to meate. And farther

Gal. ii. a-limēt. ca. ix.

Aui ii. ca. ca. de perſicis.

ther he sayth: They ought not to be eaten after other meate, for thã they corrupt, but they must be eatẽ before. Lyke wyse Serapiõ, in the chapter of peches, by auctorite of Dioscorides saith: Rype peches are good for the stomake, and they mollyfye the bealye. But whan they be nat rype, they make a man costiue: and whan they be dry they bynde sore. And a decoction made of dry peches and so dronken, doth let the flowynge of humidites to the stomake and bealye. And the pouder of peches cast vpon the place where one bledeth, stauncheth the bledynge. And al though peches haue these medicinable ỹtues aforesaid, yet bycause they engendre putrified humours, they be hurteful to sicke folkes, & specially when they be nat taken dewly. Peches be colde in the firste degre, & moiste in the seconde. Dioscorides saythe, that rype peches bene holsome bothe for the stomake and bealye. The seconde thynge is peres or eatynge of peres. The cause is, for peares, and generallye all maner of newe and rawe frute, fylle the bludde with water, that boylethe vp in the bodye: And soo prepareth and causeth the blod to putrify, and by consequens is hurtefull for sycke folkes. Peres, as Auicen saith, engendre the colike. But yet peares aboue al frute make folke fatte. And therfore hogges feo with peres, are made fatter thã with any other frute. And bycause peres engendre ventosities, and so cause the colyke: therfore they be vsed to be eaten

To stanch bloudde.

Di. li. i. de medi. mat.

Eatyng of peares.

Aui. ii. cã. ca. de pyris.

ten with ſuche frute that breake or auoide ventoſites, or elles to withſtande the yll operation of theſe fruites, drynke after theym, a draughte of olde wyne of good ſauour. And the ſweter ſauor that peres haue, and the more doulce, the better they be. And alſo ſod peares be better thã rawe, and they may be ſodde with anys ſede, fenel ſede and ſuger. Dioſcorides ſayth, that it is hurteful to eate peares faſtynge. Plinius ſayth, it is an heuy meate of al peares, though they be in helth that eate theym. The thyrde thynge is eatynge of apples of whiche as Auicen ſayth, to eate oftẽ and moche, cauſeth ache of the ſinowes.

Dio. li. i. de medi. mat. Plini. in de nat. hiſt li. xxiii. ca. vii Au. ii. can. ca. primo.

And alſo apples haue an yl properte, for they engendre ventoſities in the ſecond digeſtion, wherfore they be vnholſome for ſicke folkes. And alſo for lyke cauſe, as it is before reherſed of peares. And theſe ſayenges touchynge the vnholſomenes of peares and apples, ought eſpecially to be vnderſtande whan they be rawe, and not whan they be ſodde or roſted. And not onely theſe frutes ſhulde be eſchewed of them that be ſicke, but alſo al other frutes that fyll the bloud with boylynge water, as newe fruite, of whiche the ieuce boyleth in a mannes bodye, as hit were muſte or newe wyne. For ye may ſe by experiẽce, that the ieuce of newe gethred fruite boyleth whan hit is put in a veſſell, by reaſon of the heate of the ſon that remayneth in them after theyr ryppynge. Theſe newe frutes, throughe boylynge of theyr ieuce,

ieuce cause the bloud to putrifie, al though they comforte a mannes bodye with theyr moysture, whan they be eaten. And for this cause moste specially Auicen forbyddeth them eatynge of frute, that haue the ague. For he saith, that all fruites hurte theym that haue the ague, through theyr boylynge and corruptinge in the stomake. The iiii. thinge is eatynge of mylke: the cause why eatynge of mylke is not good, is bycause hit is lyghtly corrupted, and tournethe vnto fume or sharpenes in the stomake, as in theyr stomake speciallye, that are diseased with putrified feuers: and therfore they that haue a putrifyed feuer are forbydden eatynge of mylke. And as Hippocrates saith, it is hurteful for them to eate mylke that haue the heed ache, for theym whose guttes suspensed, do rumble, and for them that be very thyrsty. Yet not withstandynge in some deseases Hippocrates sayth, mylke is agreable: as for them that haue the tisike, the feuer etike, and for them that be in a consumption. And also hereafter folowynge some thynge more shall be said whā we come to *Lac ethicis. &c.* And although mylke in the forsayde diseases is blamed, yet in them that be holle it is allowable, and that if it be well digested in the stomacke and lyuer. And Galen sayth, that mylke well sodde dothe bothe norishe and ingendre good humours. Also milk by reason that it is watrishe, hit washethe the entrayles, and by reason it is buttry, it mundi-

Aui. di. iiii ca. de vniuersali cura.

Hip. apho. Lac dare caput dolē tibus. &c.

Ga. in aph. hip. lib. v.

fieth, and ſtriueth agayne venemous humours, and moyſteth the membres, and alleuiateth the greſes of the breſte, and hit dothe mittigate the ſhotynge or prickyng of the longes, guttes, raines, entrayles, and the bladder, and it is good agaynſt prickynge humours in the entrayles. Farther more mylke is good for temperate bodyes, whoſe ſtomake is clene from colerike and fleugmatyke humours. For vnto ſuche folkes mylke well digeſted is great noryſhynge, hit engendreth good bloudde, it nouryſheth the body, and conuenyentlye moyſteth and makethe fayre the exteriour parties, as Iſaac ſayth, in the vniuerſall dyetes. And there alſo he ſayth, by auctoritie of Ruffus, that they that wyl drynke milke muſt drinke hit faſtynge, and it muſte be dronke hotte frome the cowe: and to eate nothynge tyll that be digeſted, nor one ſhulde nat than labour nor ſtet about moche. Yet ſeldome or at no tyme one ſhulde forbere walkynge, but than one muſt walke an eaſy pace, tylle he parceyue hit be deſcēded to the bottum of the ſtomake. But mylke is vnholſome for theſe bodyes that be diſtempered. For in hotte bodyes it is ſoone turned in to colerike fumoſite. In ſuche as be colde, it tourneth to ſharpenes and putrifaction. Alſo mylke is vnholſome for an vnclene ſtomake, for therin hit corruptethe. Galen ſaythe, that he knewe a man, that of the dayly vſe of mylke, had a ſtone bredde in the raynes of his backe. And a nother

Gal. de ſanitate tuenda li. v.

that

that loste all his tethe. And some he knewe that vsed to eate mylke contynually without hurte. Yea to some it was moche holsome, as to an husbande man that lyued aboue a. C. yere, and his most foode was mylke: and a nother ỹ thought to do like wyse, founde it alway hurtful to hym. Touchynge the choyce of mylke, hit is to be noted, that meane milke is to be chosen for norisshment, and not thynne mylke, as mylke of a camell, or of an asse, nor the most fatte and grosse is not to be chosen, as mylke of kyne and shepe, wherfore goottes mylke shulde be chosen. For it is not so wattrishe as camels mylke, the whiche is not apte to nourysshe, by reason of humidite, and it maketh a man to lacke: Nor hit is not so fatte, nor so grosse, nor so full of cruddes and butter, as cowe milke and shepes mylke is: whiche by reason of theyr fatnes, stoppe the veines and engendre ventosytes, and is more harder of digestion than is requisite in ỹ gouernãce of helth. Therfore mylke of a goote, nat to nere kiddyng tyme, nor to far from it, and that goth in a good pasture, and whan pastures be at the best, shulde be chosen. The pastures as Galene sayethe, where the beastis goo, helpe moche the goodnes of the mylke. The. v. thinge is eatynge of chese: and it may be vnderstande of all sortis of chese, but specially of olde chese. The reason is, bycause newe chese is colde, moyste, and of grosse substance, and harde of digestion: and en-

Choyse of mylke.

Gal. de sanitate tuenda, lib. v.

Eatinge of chese.

gendreth opilations and the stone, and helpeth or conserueth mans helthe (by way of nourysshment) but very lyttell or nothynge. And olde chese is hotte and dry, by reason of the salte ther in, it causeth digestion. but yet of it selfe hit is harde of digestion, and of small nourysshement, and hurteth the stomake, and dryeth ouer sore, and agreeth worse than newe chese. But chese betwene boothe, neyther newe nor olde, not to toughe, nor to bryttell, to harde nor to softe: to swete nor to sower, nat to salte, nor to ful of eies, of good tallege and of good sauour whan hit is cutte, whiche tariethe not longe in the stomake, made conueniently of good mylke, sufficiently oyly, is good and shuld be chosen afore al other, wherof after meate we shulde eate a lytel quantite, for moche in quantite, in waye of nourysshement is vniuersally yll, & hurtethe the stomake, and wyll not digest, and ingendreth opilations, the stoone in the raynes, grosse humours in the body, and ventosites. Therfore that chese is onely good that cometh out of a nygardes handes. The. vi. thynge is salte meate, dryed with salte or smoke, and of what kynde of beaste so euer hit be, hit engendreth grosse bludde and melancoly, and soo per consequens, it is vnholsom for sycke folkes: nor hit is not holsome for them that be hole. For as Auycen saythe, salte flesshe nourisheth but lyttel, and hit is grosse, and engendreth yll bludde. The. vii. thynge is hartes flesshe,

what chese is beste.

Salt mete. Gal. de locis affect. li. iii.

Auic. iii. doc. ii. cap. xv.

flesshe, whiche lyke wyse engendreth melancolye bludde, as witnesseth Rasys Alaman .iii. cap. *De animalibus silvestribus et domesticis.* The .viii. thynge is hare flesshe, whiche lyke wise engendreth melancoly bludde, as Rasys saythe in the place afore allegate: This flesshe engendrethe more melancoly than any other, as Galen saith. And of this Jsaac in dietis vniuersalibus saith, that hare flesshe shulde not be eaten as meate, but onely vsed in medicines. And witteth wel, that hare flesshe, and hartis flesshe, whan they be olde, ought vtterly to be eschewed: yet neuer the les they may be eaten, and they be beste before caluynge tyme, that theyr dryenesse may be tempered with the age: And yet they oughte to be eschewed excepte they be fatte. For theyr dryenes is tempered with theyr fatnes. The .ix. is gottes flesshe. The .x. is ore flesshe. For these be melancolye flesshes. For Jsaac in die. vniuers. saythe: Gootes flesshe and ore flesshe be worste, hardest and slowest of digestion, and whan they be digested, they engendre grosse blude and melancoly. And Auicen in his .ii. canon of goottis flesshe saythe: Goottis flesshe is nat very good, and parchance the humour is very yl. And lyke wyse ye shall vnderstande, of gootes flesshe and cowes flesshe, the whiche are worse than the forsayde flesshes gootes and ore flesshe. For of them Auicen sayth: Cowe flesshe, hartes flesshe, wylde goottis flesshe, and grete foules engendreth the

wartes flesshe.

haare flesshe.

Gal. de locis affectis libro. iii.

Goottes flesshe. Ore flesshe

Aui. ii. cā. capit. de carne.

feuers

feuers quartans. And yet farther he sayethe: of cowe fleshe, that cowe fleshe nourishethe moche, and engendreth grosse melancolye, and melancoly diseases. And he sayethe farther, that cowe fleshe engendzeth lepze. And of gootes fleshe he sayth, that it is absolutely yll. And foz as moche as it is towched in the texte, what fleshes shulde be eschewed, specially of. iiii. kooted bestes, me semeth hit were conuenient, to shewe, what flesshe of. iiii. kooted beastes are to be chosen. And in the choyce of fleshes the physytyans agree not. Foz Galen and certayne other say, that pozke is best. Some other, as Auicen, Rasys, and Auerroys say, that kyddes fleshe is best. Yet nat withstandynge Auerroys in the. v. coll. blameth Auicen, by cause he sayth pozke was beste, yet he sayde it nat as thoughe he helde therwith, but after the chzisten opinio. Some other pzeyse beale aboue al other. A man may know the best fleshe of. iiii. foted beastes, & the goodnes therof many maner of wayes. Fyzste by great nourysshynge, whiche thynge betokeneth harde digestion, and by the lykenes of mans fleshe: and this wyse pozke is better than any other fleshe, fyzst foz the likenes vnto mans fleshe, as witnesseth Galen, iii. alimentoz, where he sayethe: That porke is lyke mans fleshe, may be knowē, by that that manye haue eaten mās fleshe in stede of pozke, & coude not perceyue neyther by the sauour, noz by the taste but that it had ben pozke. And Auicē sayth:

Choyse of fleshe.

Aui. ii. can ca. de sang.

Mans

Mans bloudde and hogges bludde be lyke in euery thynge, so that there haue bene, that haue solde mans flesche in stede of porke, whiche thing was nat spyed tyll a mans fynger was fonde amonge the flesche. Auerroys writeth the same. Auerrois v. coll. ca. de carne.

Secondelye, Porke nourysshethe greatlye. For Galen sayth. iii. alimentor̄, that porke aboue other flesche nourisheth mooste, wherof those that be called athlete haue best experience. And after in the same boke he sayth: One can eate no flesche that norysheth more than porke. Thyrdly porke engendreth a stedfast & a stronge nourishement, that resystethe resolution. This is Galens oppynyon in the places afore rehersed, where he preferreth porke aboue al other flesche: and in his viii. boke de ingenio, he sayth, porke of all flesche is mooste laudable, so that it be wylde brought vp on montaynes: and next vnto porke is kidde flesche. And lyke wyse in. v. tera. he saythe, Of all flesche of. iiii. foted beastes porke is moste laudable, whiche is temperate in heate & moysture: and engendrethe better bludde than anye other flesche: so that hit be of yonge swyne, that is of a yere or. ii. olde, whether it be wylde or tame: nor pōge suckers are not so good: for theyr flesche is moste moyste. And of a more lykelyhod wylde porke brought vp in the woodes is better than tame brought vp at home, for tame porke is more clammy than it ought to be. And of wylde hogges flesche or booze, Auycen sayth: Chrysten Au. ii. cā. ca. de carne.

The beste hog flesshe.

men and theyr folowers say, that the best wylde flesshe that is, is of wyld swyne. For besides that that hit is more lyghte than the tame swynes flesshe, so it is of more strengthe and moche more nourysshynge, and more sooner digesteth: and in wynter there can be no better flesshe. So than it foloweth, that hogges flesshe is ryght good and holsome for theyr bodyes that be yonge, hole, strõge, occupied in labour, & nat disposed to opilations: and for them that desyre to be fatte: For suche haue nede of moche nourysshemente: and harde of digestyon. And therfore Rasys saythe: Grosse flesshe is couenable for them that labour moche: but clene flesshe is beste for them that do contrarye wyse. Auicen wyll the same sayenge: They that laboure moche maye better awaye with grosse meates, than other. The choyce of good flesshe standeth in. iii. thynges, in temperance of complection, in lyghtnes of digestyon, and in gendrynge of good bludde, that is to say, the better flesshe is of temperate complectiõ, easy of digestion, and tẽperate in ingendring bludde, betwene hotte and colde, sklendernes and grosse nes. And for this cause kidde flesshe is better and more laudable than any other flesshe, after the mynde of Rasys, Auicen, and Auerroys. For Rasys saythe: kydde flesshe is temperate, without any yl mixtion: the whiche though it engendreth temperat blude, yet hit is nat conuenient for labozers: but yet for all that there is none o

Almen. ca. de virtute carnium.

Auic. iii. i. capi. de regim. ei⁹ q̃ comeditur

Rasis. iii, Alman. ca. de animal. silue stri⁹ & domesti.

ther

ther flesche shulde be preferred afore it. Hit is nat so weke, that a mans strength is minished therby: nor the nourysshynge therof is not so moche grosse, that repletion shulde come of it, or grosse bludde be engendred. The bludde also that is engendred therof, is betwene subtyle and grosse, hotte and colde. Nor this flesche is not mete for great laborers, but for temperate ponge folkes, the whiche vse meane exercise. For this flesche engendreth bludde, that by myghty exercyse or labour is soone resolued, but nat with meane trauaile. And Galen sayth, that kidde flesche is nat vnholsome for an olde man. And touchinge the intention, as kydde flesche is better than any other housholde flesche, so gootes flesche is better than any other bredde in the woddes. And next to kidde flesche many physytions, as Rasys and Auerroys, put mutton. And Auerroys saythe, That mooste parte of physytyons are of this opynyon, saue Galen, whiche laudethe nat mutton. For he sayth that mutton is nat yl for yong folkes, but it is vnholsome for old folke. And he thynketh that beale nourisheth more than mutton. And perauẽture Galen vnderstandeth here the betternes of nourysshement of that that is to nourishe moch, and to giue nourishement more hard oef resolution, whiche more agreethe vnto beale than mutton, syns mutton is of more humidite. Thirdly the goodnes & choyce of flesche may be taken by reason of their smal clãmynesse

Gal. de sanitate tuenda. lib. v.

Auerrois v. coll. ca. de carne.

Gal. de sanitate tuenda li. v.

and by theyr good sauour: & herein veale is better than any other flesshe. And Auerroys to this agreethe, sayenge: Veale is good flesshe for as moche as hit is not clammy, colde, nor drye, as befe is, and veale hathe swetter sauour thanne any other flesshe, & in these poyntes hit is better than kydde flesshe, for in kydflesshe one may perceyue a clammines before it is sodde, and in that that veale ingendreth better humours, it is better than kydde flesshe. And thus hit apperethe playnely what thynge causeth controuersitie amonge the phisitians touchynge the choyse of flesshes. Farther wytteth well, that the flesshe of a drye complection, is better nere calvynge tyme than farre frome hit: And therfore kyddes and calues be better than gootes and oxen, bycause theyr drynes is abated with the humidite of theyr yongnes. But flesshe of beastes of moyst complection, is better and more holsome in age than in youthe. For greate parte of theyr ouermoche humydytes is dryed awaye, as they doo encrease in aage: And therfore weathers of a yere olde are lesse clammye, and more holsome than suckynge lammes: and lyke wyse porkes, of a yere or .ii. olde, are better than yõge pigges. And therfore Auycen saythe: It behoueth that the meate that conserueth helth shulde be suche as the flesshe of kydde or a suckynge caulfe is, or lammes of a yere olde. Than by these reasons it appereth that the flesshe of gootes male and female,

Auerys. v. col l. ca. dene.

The cõtrouersitie in choyse of flesshe

Auic. iii. i. cap. de regimine quod comeditur

male, of olde mutton, of beke, of olde porke, and specially of brawne, of pygges, and of suckynge lammes, is not very holsome for the conseruation of mans helthe, but the flesshe of yonge calues, of yerelynge wethers, & porke of a yere or .ii. olde, is conueniente inoughe to eate, to preserue mans helth. And it is to be well noted, that the flesshe that is enclyned to drynes, muste be sod: and the flesshe that is inclyned to humidite, must be rosted, thereby to attempre theyr drynes and humidite: And therfore the flesshe of conys and haaris, hartes, calues, and kyddes, shoulde be sodde: and porke and lamme rosted. And by this reason apperethe, that in moyste seasons, and for moyste complections, flesshe disposed to drynes shulde be rosted: and in drye seasons, and for complections drye and olde, moyste meates be more conuenient.

Ouа recentia, uina rubentia, pinguia iura.
Cum similа puга nature sunt ualitura.

Here in this texte diuers norishynge meates ben expressed. The fyrste is newe layde egges, whiche be of that sorte of foodes, that in a litel quantite nourysshe moche, For Auicen saythe, that thinges smal in quantite and great of nourisshement are egges & cocke stones. Touchynge the choyce of egges, wytteth well that the egges of hennes, pertriches, and of fesances yonge and fatte are very good in ỹ regiment of helthe, and symply, better than any other egges: For the

Au. ii. can. ca. de ouis. Et. iiii. ca. i

preste daughter sayd, that longe egges & smalle were the best of al, as in these verses:

Filia presbyteri iubet pro lege teneri
Quod bona sunt ouа candida, longa, noua.

Farther, poched egges are better than egges rosted harde or rere, and they be of great norishement, and of good & lyghte digestion, and they engendre bloudde specallye proportionable to the harte: wherfore they be expydynge good for suche as be recouered from syckenes, for aged folke, and for weake parsons and spectallye the yolke. For Auycen sayth, that the yolke of egges and of foules, whose flesshe is good to be eaten, as of hennes, pertriches, and fesantis, thoughe they be not medicinable for the harte, yet they comforte ryghte moche. And he addethe folowyng: That they be lyghtly turned in to blud: and after they be tourned, there remaynethe of them but smalle superfluite. And therfore they comfort mooste specially the harte. And farther he saythe, that they be excellent good to restore the spirites and bludde of the harte. Rere rosted egges are lyghtelye digested, and they ease the longes and the breste, and mollyfye the bealye temperately, but they nourysshe not so moche as poched egges. Harde egges sodde, are harde of digestion, and they nourisshe the body grosselye, discendynge slowly to the stomake, and slowely they entre therin. Farther witteth wel, ỹ egges by the dressyng of them are made better & worse.

Auic. in tract. de viri b^s cordis.

Dressynge of egges.

For

For eyther they be rooſted, ſodde a lone, or fryed, or ſodde with ſome broth. Roſted egges be more groſſe than ſodde, and more harde of digeſtion: for the herthe or fyer dryeth vp the ſubſtaunce of theyr humydite. And they be roſted two wayes: One is in the ſhelles raked in the hotte imbers: An other waye is, they be rooſted ſtondynge on imbres with theyr ſhelles a lyttell broken. But they that be broken be worſe than the other, and they that in the ſhelles be raked in the hotte imbers are done two maner of wayes, eyther they be all raked in the imbers, orelles ſette vpon imbers and coles with part vncouered. They that be all couered be worſe, for by reaſon ꝑ the heate of the fyre goth aboute them, the fumoſities are kepte ſtyll in, and they that be ſette vpon the imbers, and parte vncouered, auoide out the fumoſities, wherby they be purified. They be better ſodden in watter than roſted, for the humidite of the water ſtryuethe with the heate of the fyre, ꝑ dryeth vp theyr humydite. And thus they be dreſſed two wayes: for eyther they be ſodde in the ſhelles orels broken in the water. They that be ſodden in the ſhelles are worſe than the other. For the ſhell es do let the diſſolution of fumoſites and groſſeneſſe. Whan they be poched, the heate of the water temperatelye percethe in, and maketh more pure theyr groſſenes: and takethe away the yl ſmell and ſauour. Wherfore poched egges be moſte holſome, and fryed be mooſte vn

holſome

holsome: For whan they be fryed they engendre mooste yll humours, and hurte the stomake, and causethe fumosite and corruptyon, and maketh one to lothe his meate. But egges sodde in some good brothe are betwene bothe, rosted and poched. Also wittethe well, that there is a diuersite in an egge touchyng his cõponde partes. For the yolke is temperatelye hotte: The white is colde and clammye, and hardlye digestethe, and the bloudde also thereof engendred, is not good. And as the forsayde egges, that is to say of hennes, pertriches, and of fesantes, be more conuenable in the regiment of helthe, so egges of duckes, gees, shouelardes, and suche lyke foules, are vnholsome in the regymente of helthe, and shulde be eschewed. The seconde thinge is redde wyne. And here ye shall vnderstande, that wynes differre in theyr colours. For some wynes be whyte, some be claret, some be citrine, and some be blacke, white wine is febler than any other, colder and lesse nourysshynge, but hit doth leaste hurte the heed, and hit doothe make one to pysse better than any other wyne. That whyte wyne is weaker than other wynes apperethe by this that Galene saythe: weake wyne is hit, that leaste heteth or enflameth, and lesse greueth the brayne than other. And Galen sayth: It is impossible that whyte wine shulde greatly enflame any man. And he sayth, white wyne enflameth or heateth leaste of al wynes. Whiche thynge is true

Rasis opinio̅ in dict. vniuersis.

Ga. de morbis curandis. li. xii.

Rasis. iii. Almen. ca. de virtute ouorum.

Red wyne

Ga. super. i cā. iii. part. reg. acutorum.

trewe, if one wyll make comparyson betwene white wyne and redde of one countre growing, and none other wise. For the redde wynes of France are not so hotte, nor yet so stronge as the whyte wynes of some other countre. And therfore the comparyson must be made bytwene the wynes of one maner & countre, and whyte wyne nourishethe lesse than other wynes. For Galen saythe: watterysshe, sklender, and whyte wyne is vniuersally neyghbour to water, and as touchynge nourysshement is lyke water, wherby it prouoketh one to pisse, and nourisheth the body but lyttell. And lyke wyse Galen saythe: wattrysshe wyne nourysheth the bodye leaste, whose licour is as sclender as water, and colour white. And Auicen sayth, whyte sklendre wyne is best for them that be chafked and hotte. For hit doth nat fume nor cause the heede to ake, but it moystethe the bodye, and easethe the heed ache. To this agreethe Galen. The reason why whyte wyne leeste hurtethe the heed is this, by cause it is lesse fumysshe and lesse vaperous than other. That hit prouoketh or causeth one to pysse more than other appereth by this sayenge of Hyppocrates. The passage or entrance of this whyte wyne in to the bladder, is easyer than of anye other drynke: wherby we may perceyue, that hit hathe strengthe to open. By this hit well appereth that whyte wyne is better for theym that be hotte and chafked than other wynes, whether

Ga. in hip. aph 6. li. ii.

Gal. in hip. aphor. li. ii.

Aui. iii. i. doc. ii. cap. de reg. aq et vini.

Ga. in com. ii. particu. regim. acu.

Hipp. iii. partic. reg. acutorum.

they be hotte of nature as colerike and ſanguine folkes, ozels by accydence, as hotte chaffed by angre and bydynge in the ſonne. And lyke wiſe it is better foz them that ſtudye, whiche oughte to vſe ſuche wyne as wyll not diſtẽpze ỹ bzayne. And like wyſe it is cõuenient foz them that haue a feble bzayne, whether it be naturall oz accidental: Foz ſtronge wine maketh them ſone dzonke, that haue a weake bzayne, as Auycen ſaythe: and therfoze if ſuche perſons wyl dzinke ſtronge wynes, they muſt alaye them well with water. And alſo hit is good foz theym, whoſe lyuer and ſtomake is hotte: and foz them that dwelle in a hotte countrey: Foz hotte and ſtronge wynes wolde all to enflame and bourne theyz bodyes.

Aui.iii.i. doc.ii.cap. de reg. aq̃ et vini.

Red wyne & clarete. Ga. ſup cã. de vino e-teni albo.

Redde wine and claret, as of the coũtre of Berne are hotter than other. And Galen ſayth: wyne that is redde of colour and claret, be very hotte, and they nouriſhe moch moze than other wines.

Gal. in hip. apho. ii. ii.

And againe he ſaythe. That the wynes that be groſſe and ruddy of colour, noriſhe moze than other wynes. And they ſone fyl oz repleniſhe feble bodyes ỹ are empty oz voyde of ſubſtance. And here it is to be noted, that hit is ſaid redde wines nouryſhe moze, bicauſe foz the moſt parte they be tourned in to ſubſtaunce of mans membzes. Yet foz all that the wynes blacke of colour, maye be called greatter nouriſhers than other: foz they gyue moze conſtantly nouryſhemente, and moze ſlowly be reſolued from the membzes. Wherfoze

Galen

Galen saith: That grosse redde wynes nourishe more than watrishe, but yet they nourysshe lesse thã blacke colored wynes. And on this wyse the sayenge of Jsaac is vnderstãde, where he sayth, that blacke colored wyne nourysheth more than redde. And these redde wynes, hurte the heed more than whyte, and lesse prouoke one to pysse. And this is the cause that stronge wynes be not conuenient for feble brayned folkes, as hit is afore sayde: But it agreeth well with theym that haue a stronge brayne. For a stronge brayne resisteth vapours, whan they smyte vp therevnto, as Auicen saythe. And here note welle, that the wytte of a man that hath a stronge brayne, is clarified and sharped more if he drynke good wyne, than if he dranke none, as Auycen sayth. And the cause why, is by reason ỹ of good wyne more than of any other drynke, are engendred and multiplied subtyll spirites clene and pure. And this is the cause eke why the diuynes, that imagine and study vpon highe and subtyle matters, loue to drynke good wynes. And after the opiniõ of Auycen, these wynes are good for men of colde and flumatike complection. For suche wynes redresse and amẽde the coldenesse of complection: and they open the opilations and stoppynges, that are wonte to be engendred in suche persons, and they digest fleume, and they helpe nature to conuert and tourne them in to bludde, they lyghtlye digeste, and entre quyckely, they

Isa. in hip. spho. li. ii.

Isa. in dietis part.

Auic. iii. f. cap. pre al.

Auic. iii. f. cap. preal.

Auic. iii. f. cap. preal.

encreace and greately quicken the ſpirites. But wyne citrine is not ſo burnyng as redde claret, as Galen ſaythe. Redde wynes be hotter than whyte, and therfore they greue the heed more, As Galen ſayth. Also claret wyne nouryſſheth leſſe than redde & more than whyte. And in ſome places they call claret wyne whyte, and that is ꝑ cauſe that ſome ſay, whyte wyne doth quickely enflame mans body. The blacke wines be nat ſo feruent hotte as the redde wynes be. And therfore they hurte the heed leſſe. But for as moche as they diſcende more ſlowlye in to the bealye, and prouoke more ſlowly mās vrine, they greue the hede more than white wyne dooth, as Galen ſayth. The thyrde thinge is ſuppynges, made of good brothe of fleſhe, but ſpecially of chekens, for ſuche brothes are very kyndely to mans nature, and are lightly cōuerted in to good bloud, and they engendre good bloude, ſpecially whan they be made with fyne flower. For flower principally of wheate, is a greate nouriſher, and cauſethe greate nouryſhement as Raſys ſayth. And of theſe. iii. forſayde thynges, Auicen ſaythe: Example of clene and good nouriſhinge meates and humours be the yolkes of egges, wyne, and brothes made of fleſhe, and there vpon he concludeth, that theſe three forſayde thynges are comfortable and of greate reſtoratiue for mans bodye.

Gal. in hip. apho. li. ii.

Ga. ſup cā. potus aut. dulcis.

Suppynges or brothes.

Raſis. iii. Almen. Auic. ui. doc. ii. ſum. i. capi. xv.

Nutrit et impinguat, triticum, lac, caſeus infans,

Teſticuli.

Teſticuli, porcina caro, cerebella medulle,
Dulcia uina, cibus guſtu iocundior, oua
Sorbilia, mature ficus, uuæq; recentes.

Here are touched .xii. maner of thynges the whiche greatly nouriſhe and make fat mans bodye. The fyrſte is breadde made of wheate: which as Auicen ſayth, fatteth ſwyftely, ſpeciallye whan it is made of newe wheate. Raſis ſayth, wheate is neyghbour to temperaunce, al thoughe it enclyne a lyttell to heate, and the heuieſt and ſoundeſt wheate doth nouryſhe beſt, and of al graynes hit is mooſt holſome for all folkes: And the bludde that is ingendred therof, is more temperate than of any other grayne. And touchynge the choyce of wheate ye ſhall vnderſtande that the election is to be conſidered in two thynges. Fyrſte the ſubſtance of the wheate oughte to be conſidered, and ſecondly the preparation therof: And of the choyce touchynge the ſubſtance, Auicen ſayth, that that wheate is beſt, that is neyther harde nor ſofte, great, fatte, and newe, and not to olde, and betwene redde & whyte. Blacke wheate is anyl norriſher. Raſis ſayth it is heuy. And of the choyce concernynge the preparation, wytteth well, that all thynges made of wheaten flower diſcende from the ſtomake ſlowly, & doth engẽdre groſſe humours, and doth cauſe opilations aboute the lyuer, and dothe augment the ſplene, and engendre the ſtone, and whan hit is digeſted, it nouryſheth moche. Wheate ſodde is

Breadde.

Aui. ii. cã. capit. de pane. Raſis. iii & Alman.

Choyſe of wheate.

heauy meate, and harde to digeste, but whan it is digested it nourisheth strongely, and streineth a man moche. But wheate made in breade, well leuened, and baken in an ouen, hatte with moderate fyre, is meruaylous holsome. All these thinges are gethered out of Galen. The seconde thynge is mylke: and after the mynde of some doctours, it is vnderstonde by butter mylke, called Odor, and commonly called Balbuca, there is nothynge nourysshethe more than this mylke, whan hit is newe supped vppe, with newe hotte breade. Hit may also be vnderstonde by gootes mylke: whiche nourysshethe moche, wherof we haue largely spoken before. The thirde thing is grene chese, whiche as Auycen sayethe, is a nourysher and a fatter, And al thoughe grene chese dothe nourishe and fatte, yet hit is not holsome in the regement of helth, for therof come the inconueniences before declared. The.iiii. thynge is stones, and specially stoones of fatte cockes: whiche as Auicen sayth, be very good and great nourysshers: And he sayth that in a small quantite they nourishe moche. This also may be vnderstonde of hogges stones very fatte, that hath nat boored a sowe. For as porke of all. iiii. legged beastis (touchynge nourysshement) is beste, in lyke maner the stoones, in regarde of other beastes stones, are the beste. And here hit is to be well noted, that the stoones of aged beastes, whose sede is fermented, be nothynge nourysshynge.

Galen de alimen.

Butter mylke.

Grene chese.

Aui. ii. can ca. de casco

Cockes stoones.

Au. ii. can. ca. de teste.

thynge. But the stones of yonge beastis, that be not yet able to do theyr kynde, and whose sede of generatian is not yet ripe, be of metely good norisheмēt, if they be well digested. The. v. thynge is poꝛke, in chosynge therof, and of theffecte of the same it was largely declared befoꝛe, wherof Galen saythe: That of all foodes poꝛke is the greatest nourisher. The. vi. thynge is eatynge of braynes: And wyttethe well that braynes be yll foꝛ the stomake, and they cause lothsomnes, and take a waye a mannes appetite, and brayne engendꝛeth grosse humours, yet neuer the lesse hit nourisheth the bodye, if hit be well digested: But in noo wyse hit shulde be eaten afteꝛ other meates. And if hit be dꝛessed with penyrialle oꝛ nepte, to attempre the clammynesse and colde therof, oꝛ with thynges, that by theyr vertue gyue heate, hit is good and holsome. And take hede that ye eate no brayne, outcepte it be fyꝛste hatte vpon the coles. And wyttethe well, that brayne is not good foꝛ them that be sycke other whyle of colde diseases, but foꝛ them that be hot of complexion hit is holsome, as Rasis saythe, And bꝛefely to speake brayne is foꝛbydden in the regiment of helthe. But yet sometyme hit dothe well in medicines, as the brayne of a lyttel goot is good agaynste venome, and agaynste venomous bitynges: And a haares brayne is good agaynst tremblynge: And some say the brayne of chekins and capons is good foꝛ the memoꝛie, and

poꝛke.

Ga. de morbis curandis. li. vii.

Eatinge of braynes.

Rasis. iii. Almen. ca. de virt. mē brorum animalium.

Choyse of brayne.

and comfortethe the wytte. Yet touchynge the choyse of braynes, hit is to be knowen, that the best braynes be of foules that flee, and proprely aboute mountaynes. And of.iiii.footed beastes the beste is of a ramme, and nexte of a caulfe, as

Aui. ii. can ca. de cere. Aui. ibidē. ca. de medulla.

Auicen saythe. The. vii. thynge is marye, whiche well digested nourisheth moche: as Auycen saythe. And hit is lyghtly tourned into bloudde. yet neuer the lesse, hit destroyethe the appetite, and maketh one to lothe his mete: And therfore Auycen teachethe vs to eate hit with pepper.

Mary.

And touchinge the choyse of mary, Auicen saith, that the marye of beale, of a harte, of a bulle, of goottes, and of shepe, is mooste holsome. And some say the mary of yonge fatte bulles, is very holsome and good. The. viii. thynge is swete wynes, wherof we shall entreate here after.

Delicious meates.

The.ix.thynge is delycious meates: for suche moste specially nourysche, as Hippocrates sayth.

Galen. in ii. partic. aphoris.

And Galen sayth, that all sauorye meate, wherin one hath a delectation whan he eateth it, is of the stomake receyued, reteyned, and digested with a more feruent desyre than any other. But if the meate be lothesome, the stomake wyll not abide it, wherof vomyte, abhorrynge of meate, inflation and belchinge are engendred. And this is the cause that we se some more helthye, fedde with course meate, than with good, by cause the cours meate is more delicious vnto them. The

Rere egges.

x. thynge is rere egges: whiche in small quantite

quantite nourysche moche, wherof we haue spoken before at large. The.xi. thynge is rype fygges: whiche throughe theyr swetenes nourysshe and fatte moche. And touchinge figges, though they nourysshe nat as strongelye as flesshe and grayne: yet there is no fruite so stronge a nourysscher: as Auicen saythe. And he saythe, that fygges nourysshe more than any other fruites. And eke he sayth, that fruites of most nourysshement, and most like and nere vnto flesshe in nourysshynge, be figges, very rype resyns, and dates. And as cõcernynge the choyce of them, witteth well, that as Auicen saythe: the white fygges be beste, for they be lyghter: and nexte vnto them be the ruddy or cytryne fygges, and than the blacke. And they that be rype be beste. Also the moyste and newe fygges are greatter and swyfter nourysshers, than the drye, and sooner passe frome the stomake to the lyuer, and they moiste the liuer more, and are more mellowe than the dzie fygges. But yet the dzie fygges enflate nat so moche, and are more holsomer for the stomake than the moyste, as Auicen saythe. The dzie fygges in theyr operatyons be laudable, but the blubbe of them engendred is nat good: and therof lyce are engendzed: But eate theym with nuttes and almõdes, and theyr humour is made good. And he saythe, that the operation of fygges is merueylous nourysshynge, if they be take fastinge, with nuttes or almondes, for they

Auic. ii. can. ca. de ficubus.

Auic. in reg eius quod comeditur

Choyse of fygges.

open and prepare the way for meate, but yet the fygge that is eaten with a nutte, norisheth more thā the fygge that is eatē with an almōde. And wytteth wel, that al fygges do enflate, mellowe, and expulse superfluities to the skinne: and they prouoke swette, and auoyde or remoue awaye sharpnes of the throte, and they clēse the breast, longes, and pipe of the same, and open al maner opilations of the lyuer & splene. The. xii. thyng is grapes, that is to say swete and rype. And ye shall vnderstande, that there are. iii. maner of grapes. For some be grene and sower, wherof ver ieuse is made: these grapes bynde sore, and represse the ruddy colour and sanguyne, and are holsome for a colerike laske. There is a nother sorte naturally grene and newe, wherof wyne is made. Those grapis (specially if they be whyte, and the graines and huskes sette a parte or takē awaye) cause one to haue a laske, and they nourysche more than other frutes, but nat soo moche as fygges, as Auicen saythe. Yet of trouthe they ingendre ventosytes, inflations, and ache of the bealy. And if they remaine. ii. or. iii. dayes after they be gathered, tyll the huske be some what aswaged, they nourysche the better, and are lesse laxatyue: nor than they enflate nat. And they, whose stomake is full of meate, and vnclene of yll humours, shulde in no wyse eate grapis, specyallye if they be newe and without graynes or kyrnels: For in suche a stomake they corrupte soone

Grapes.

Aui. ii. can. ca. de vua.

soone, for they be ouer soone digested, and canne not auoyde out of the stomake after they be dygested, by reasonne of the meate, that is not yet dygested. Wherfore than they both be corrupted in the stomake, & they corrupte the other meate. And lyke wyse hit is to be vnderstonde of other fruites laxatiue. And who that wyl eate grapes grene and newe gathered, it is good to lay them in warme water an houre, and after in colde water, and than eate them. Rasis saythe, that grapes swete and newe do soone fatte the body, and they augment the rysyng of a mans yarde. And farther he saythe, that the grape that hathe the thynnest huske, descendethe soonest frome the stomake, and the thycker huske, the slowlyer. There is a nother called a drye grape, or a resyn of lent, and thoughe this grape be nombred among his egals, yet it is lytel enclyned to heate, and after Rasis in the places before allegate, hit nourysshethe well, and comforteth the stomacke and lyuer, and auoydeth opilations. And hit is sayde, that the lyuer is fatted with theym, and specially if they be clensed frome the greynes or kyrnels. And thus the forsayde texte may be vnderstande of a freshe gethered grape or raysyn: or of a dry grape called *passula*.

Rasis. iii. almen.

Vina probantur odore, sapore, nitore, colore,
Si bona cupis vina, hec tunc probantur in illis
Fortia, formosa, fragantia, frigida, frisca.

The tokens of good vvyne.

Here in this texte be declared .v. maner of pro-

nes of good wyne. The fyrste is the ſmelle, for wyne of good odour and ſauour multiplyeth or encreaſeth a mans ſpirites; and as Conſtantyne ſaythe, it nouriſheth well and engendreth good bludde: but ſtynkynge wyne is vnholſome for mans nature, and doth engendre groſſe and melancolye ſpirites. And after the mynde of the ſayde Conſtantine, hit engendrethe yll bloudde and heed ache, that of the yll fume aſſendeth to the heed. Galen ſaythe, that wyne that hathe good ſmelle engendreth good bloudde, but hit fylleth ones heed full of fumes and vapours by reaſon of the ſubtilte and heate therof: but wine of yll ſmelle, after the quantite of il bloud engẽdred therby, doth hurte ꝑ heed very lytel, by reaſon it is colde & groſſe. The ſecond thynge is ſauour: for like as good ſauoruy meate noriſheth better & is better receyued of the ſtomake than other, as is aforeſayd, in lyke wyſe doothe wine. But ye ſhall vnderſtonde, that wynes differre in ſauorynes: for ſome be ſwete, more noryſhynge than other, & they engendre groſſe bloudde, and moyſte the bely, & yet they be harde of digeſtion, and make one thyrſty. There is a nother ſorte of wynes called *pontica*, or *ſtiptica*, whiche comforte the ſtomake and eaſe the bealye, but they hurte the breaſte and purtenãce, as the lõges and pipe therof, they be holſome for the entrayles, and are harde of digeſtion. There be other wynes that be ſharpe or ſower: the whiche prouoke one

Conſtan. v theorice.

Gal. com. in. 1. part. reg. acuto.

to

to pysse, they do not engẽdze humours, but they dissolue them. There be other wynes, that be bytter, but they be not so hotte, as Constantyne saith. The third thing is clerenes oz bzyghtnes, whiche sheweth the purenes of the wyne, and so consequentlye of the spirites therof engendzed. The fourth thing is the colour. Jn theyz colour wynes vary, and differ greately in theyz nourysshinge. Foz the ruddier wynes of the same parel do norisshe moze thã white. And therfoze they be moze holsome foz leane folkes thã whyte be, and whyte moze holsome foz them ꝑ be fat. And touchynge the diuersitie of wyne in colour, we haue spoken befoze at *oua recentia*. Farther in the texte are rehersed fyue specialle thinges, by whiche a man shoulde pzoue and knowe good wyne. The fyzste is the strengthe, whiche is knowen by the operation. Foz as Galen saythe, stronge wyne is hit that vehementlye enflameth a mans bodye, and repletethe oz filleth the heed. This stronge wyne is a special encreaser of the spirites, and a great nourisher. But yet J aduyse theym that haue a weake bzayne to be ware howe they dzike strõge wyne, except it be well alaied with water. Foz the fumischenes therof hurteth the heed.

Constant. v. theorice.

Ga iii. reg. acut. comẽto. i.

The secõd thynge is fairenes of the wyne: Foz ꝑ fayzenes oz goodlynes of the wyne, causeth one todzynke it desyrously, whiche dothe cause hit better to digest, and better to nourishe. The .iii. thynge is fragrant and of good odour. For fra-

grant and redolent wyne comforteth moste, and engendreth subtil spirites, as it it is afore sayde. The fourth thing is, wine ought to be cold, touchynge the taste, but hotte in effecte and operation. For wyne made hotte, by reason of the clerenes and fines, doth ouercome a mans brayne the soner, and enfebleth the sinowes, & hurteth ỹ heed, excepte it be taken moderatelye. The. v. thynge is, that wyne oughte to be fryske and sprynkelynge, and with the spumynge to make a lyttell noyse, and the spume to be thynne and soone flasshed, and the spume to remayne in the middes of the cuppe. For if it haue not these properetes, it must be called hangynge, that is feble wyne, and specially if hit make no sowne, and hath greate bubbuls and spume, that remayne longe by the sydes of the cuppe.

Sunt nutratiua plus dulcia candida vina.

Here is one doctrine of wyne declared: the whiche is that grosse and swete wynes do nourysshe more than any other of the parel. To this agreeth Constantine: and so dothe Auycen, sayenge on this wyse. Grosse wyne that is doulce, is best for hym that wolde be fatte. The reason is, bycause ỹ dulce wynes, throughe theyr doulcetnes are behemently drawen of the membres, wherwith nature reioyseth. For Auycen saythe, that the operation of doulce wynes doo digeste, mellowe, and encrease nourysshemẽt, and nature loueth theym, and the vertue attractyue draweth theym

Constan. y theorice. Auic. iii. f. de reg. aq̃ t vini

Au. ii. trac. 2. ca. iii.

them. And al though this texte maye be verified by all doulcet wynes, yet the moderate doulce or swete wyne, is to be chosen, and nat that that is excedynge doulce, as muskadell: For suche wynes doo corrupte the bludde, by reason that nature draweth hit violentlye from the stomake to the lyuer, before hit be well digested, and before the superfluite therof be ryped, and through the great doulcetnes therof, hit fylleth the bloudde with vndigested watrynes, that makethe the bludde apte to boile, and putrifie. And this also shulde be vnderstonde by other meates that be excedynge swete. And farther wytteth wel, that of the vse of swete wynes and other doulce nourysshementes. iii. incõueniences are to be feared, specially of them that be inclyned therto. The fyrste is lothynge: for the swete foodes, through theyr heate and moysture souppull and fyll the mouthe of the stomake, and there engendre a disposition cõtrarie to the vacuation and corrugation of hit, that shulde cause hunger. The. ii. is, these doulce foodes doo swyftly enflame and tourne in to coler. For doulce thynges are moste apte to engendre coler. Therfore hony aboue all other thynges sooneste engendreth coler, bicause hit is of swete thynges the mooste sweteste: and nexte honye is swete wyne, as Galen saythe. And here vpon ryseth thyrstynes: nor hit is nat holsome for them that haue the ague, nor for colerike folkes. The. iii. is opilation or stoppynge

Three incõueniẽce engẽdred of doulce foodes.

Gal. in cõmento cã. iii. par. reg. acutorum.

of

of the lyuer and splene: For these .ii. membres (and specially the liuer) do drawe dulce thinges with theyr dregges vnto them, by reason of the great delyte ỹ they haue in them, before they be digested. Wherfore in these parties they lyghtly cause opilations, throughe the helpe and operation of the grosse substance, wherin the sauorynes of swetenes is grounded, as Auicen sayth. And this is the cause that swete wyne doth lesse stere one to pysse than other wynes. Agaynste these. iii. nocumentes eger or sharpe sauory thinges are verye holsome: for with theyr tartenes they prouoke the appetite: and with theyr coldnes they quenche enflãmation, and with theyr fynes of substaunce they open opilations. Farther wytteth well, that al though swete wynes, and other dulce norysshementes, stoppe or shutte the liuer & splene: yet they vnstoppe the longes. And the reason why they stoppe nat the longes as wel as the liuer and splene, Galen declareth, Bycause dulce thynges in theyr passage, reslude nothing there to, but that that is fyne and pure: and the bludde engendred of dulce thynges comethe to the longes, purified fyrste in the lyuer, and fined in ỹ harte. Also as Hippocrates saith, Dulce wynes do leest make one dronken. Thus we may conclude, that if wyne be dronke for norishement, for restoratiue of the body, or to make theym fatte that be leane, whether hit be naturally or accidentally: thã dulce wines and gros,

Aui. ii. cã. trac. i. ca. iii

Gal. iii. pt. reg. acut.

Hipp. iii. ytieu. reg. acut. can. Mentẽ letius. ꝛc.

ſufficiently colored are holſome. For ſuch wines are nouriſhementes and reſtoratiues for ſuche as be lowe brought. wherfore they be moſte conuenient to make leane bodyes fatte. But ſuche as wyl not nouriſhe, reſtore, nor make fat theyr bodyes, as they that be corſye and fatte alredye: than though they may not vſe ſwete wynes but ſubtile, yet they ought to chooſe ſuche as be amiable and haue good ſauour & flauoure, and are enclyned to whytenes, and be ſufficiently ſtrong. If one drynke wyne to quenche his thirſte, thã he muſte take whyte wyne, thynne, and feble. For ſuche wynes do moyſte better, & coulethe more, and ſo cõſequẽtly do better quenche thirſte than any other: And the greatter the thyrſte is, the holſomer ſuche wyne is. But if ſo be wyne be dronke to refreſhe the ſpirites, and to comforte the corporalle vertue, than hit wolde be ſubtyle, ſwete, and of delectable ſauour, of meene colour: and of ſufficient ſtrength: and ſuche wyne ought to be taken with a lyttel meate, and hit muſte be depured frome either ſuperfluite, and to be takẽ in ſmalle quantite. But doulce wynes of meane ſubſtance and of good flauour, ſhulde be choſen to ſcoure the breſte and longes, and to cauſe one to laſke.

Si vinum rubeum nimium quandoq; bibatur,
Venter ſtirpatur, vox limpida turpificatur.

This texte ſheweth to vs two hurtes, that come by ouer moche drynkynge of redde wyne. The

fyrste is, that ouer moche dzynkynge of red wine maketh one costiue. The cause, as some saye is. For suche redde wyne heatethe moze than other of the parell, and is moze nutratiue. For in that that hit is hotter, hit dzyethe moze: and in that that it is moze nutratiue, hit is moze desyrously reteyned of nature. But yet this texte maye be vnderstande by ouer moche dzynkynge of byndynge redde wyne, whiche is some what eger, sharpe, and costyue. And concernynge this, witteth well, if the stomake oz the guttes be feble in theyz naturall operation: that than red oz blacke wyne, called stypticke, that is some what tarte, ought to be vsed an dzonken, as they vse to do, that by debilite of stomake are laxatiue, and can holde nothynge. This saith Hippocrates in the canon *Palmeus quidem. &c.* And also Galen in the coment of the same. But he that wylle comfozte the vertue of digestion, the clene wyne oz meane in substance and colour, of good and conuenient sauour, and of sufficient strength, & some what stypticke, is most holsome. The second thinge is hozesenes of ỹ throte, the whiche hoorsenes some redde wynes do cause and enduce thzough their dzynes and erthynes. And this hurte commeth also by dzynkynge of redde wines that growe in the parties of Bzabant, thzoughe theyz styptycitie and erthynes: and specially this greke chancethe whan the sayde wynes be not fyned. But yet they make not a man costiue. For must that

is

is very red, is wonte to cause the flixe, by reason of his erthye dregges myngled there with all: the whiche bytethe and gnawethe the guttes: of whiche gnawynge cometh the flixe. And suche wyne shulde nat be dronke tyll hit be fyned. For so longe as it gnaweth, through the erthy dregges therof, a bytynge fume is a reysed to the brayne, whiche gnawethe and bytethe the eyes, and maketh them redde: Suche incõueniences are engendred by newe vnfyned wynes of Brabant, whether they be white or redde, throughe theyr erthynes. The cause why this fume is mordicatyue, is by reason that the wyne that he cometh of, is mordicatyue. For Galen saythe: what so euer is dissolued from a thynge, muste nedes be lyke the thynge, frome whiche hit is dyssolued.

Gal. in cõmẽto illius aphoris. Et qui cret cunt. &c.

Allea, nux, ruta, pira, raphanus, et tiriaca,
Hec sunt antidotum contra mortale venenum.

In this texte are comprised. vi. remedyes agaynste venome. The fyrste is garlyke: whyche is very medicinable agaynste suche inconueniẽces, as are wonte to be engẽdred of water: and speciallye hit is holsome, if one happe to drynke noughty corrupt water. Wherof Serapiõ saith: That if one eate garlyke fyrste, and drynge corrupte water after, it shall not hurt hym. Whervnto Auicen agreeth. The same operation is also in oynyons, as Auicen saythe, and so oynions may be comprehended vnder garlike. And Auicen

Garlyke

Serapiõ in segre. ca. de alleo. Aui. ii. can. ca. de alleo Et. iii. i. ca. de cõserua. a noc. di. aquarum. Aui. ii. can. ca. de cepis.

cen sayethe: that an oynion is subtile, percynge, and scouryng, with stipticyte: and openeth strõglye: and it is hotte in the thyrde degree, wherfore hit heateth yll waters, and letteth that they with theyr coldnes hurte nat the stomake: and hit maketh grosse humours pure, and causethe them lyghtely to issue. And vinegre myxte with an oynion doth greatly fortifie his subtyle and percynge or entrynge vertue, and kepethe one from thyrstines, the whiche eatinge of oynions is wonte to cause. This same is verified of garlike. And Auicen saith, that after one hath dronke grosse and troublous waters, he shuld eate garlyke: for it fineth them, and maketh them lyghtly to discẽde: and letteth that they hurte nat the stomake and entrayles: and that they stoppe nat the veynes. And garlyke is good to eate before one take his iourney. And hit is one of the beste and mooste holsomest thynges that can be for them that come out of a cold ayre, or go in to hit, as Auicen sayth. And by this appereth that garlyke is specially good for them that iourney and wãder ouer diuers coũtres, and vse diuers drynkes, accordynge to these verses.

Auí. iii. i. ca. de regẽ. do inter.

Alles qui mane ieiuno sumpserit ore,
Hunc ignorarum non ludit potus aquarum.
Nec diuersorum mutatio facta locorum.

More ouer garlyke (dronke with wyne) is good agaynste the styngynge of venomous wormes, and bytynges of serpentes, whiche thynge Auicen sayth that he proued. And also it is good a-

Aui. ii. can ca. de allio

gaynste

gaynste the bytynge of a madde dogge: and a playster made of garlyke, fygge leaues, and comyn, is good to laye to the place that is bytten with a venemous beest called *mugal*. Also an oynyon as Auicen saythe, is holsome to annoynte ỹ place that is bitten with a madde dogge, with the ieuse therof, or a playster therof made with salte and rewe. And an oynyon eaten expellethe the hurte of venemous thynges. And some say they engendre in a mans stomake a moyste humour very holsome agaynste the hurte of venomous thynges. And here is to be noted, that garlike, oynions, and also likes are nat holsome for temperate bodyes, nor hotte, and specially whan they be eaten rawe. For than they norysshe very lyttell, and yll, and they engendre sharpe pryckinge bloud: yet they make grosse humours subtyle, and breake or cutte clammye humours. And whã they be sodde, they lose the pryckinge, and yet than theyr vertue incysyue or cuttynge, and subtylatyue remaynethe. Therfore whan they be sodde they be holsomer thã rawe. Lykes be hotte and dry, and theyr nourysshement is naught, they hurt the eies, and ingendre blacke melancoly bludde, and cause terrible dreames: they hurte the senowes with theyr pryckynges: and they hurte the tethe and gommes: and colerike and melãcoly folkes shuld nat vse to eate them, and specially rawe. Oynyons be hotte, and they haue an erthy superfluous heate, with

Eatyng of lykes.

Eatyng of oynions.

a wattryshe moystenes, subtile, and vndigested. If they be eaten rawe, they ingēdre yl humours and corruptible putrifactiōs in the stomake, and they cause yll dreames and dredefulle, and also heed ache. And if they be to moche vsed, they marre the memory, and trouble the vnderstandinge, and make one beside hym selfe. But whā they be sodde with the brothe of good flesshe and eaten, they cause good digestion, and their hurtfulnes is dymynyshed, and they moderate the coldenes of meates, where with they be sodde: but the beste is, nat to vse theym. Garlyke is hotte, declynynge some what to humydite, but lesse than oynyons, hit is medicynable agaynst ventosytees and eke the cough, and hit maketh one to spytte well, but it hurteth the syghte, and bredeth heed ache: and hit is tryacle for vplandyshe men. And thus the forsayde thynges are holsome for them onely, that haue in them fleumatyke grosse and clammye humours, but coleryke folkes oughte to absteyne from them.

Eating of garlyke

The. ii. thynge is walnuttes: wherof Auicen saythe: that hit with fygges and rewe, are medicinable agaynste all maner of venome, and of walnuttes, of oynions, & of salte is made a plaister to laye to the bytynge of a madde dogge.

The vse of nuttes Au. ii. can. ca. de nuce.

And this specially is vnderstāde of a drie nutte, that is eaten before meate in fourme as is afore sayde. And wyttethe well, that drye nuttes are worse than newe and moyste. For the drye are more

Diseses ē gēdred by eating of nuttes.

moze oylye: by reason wherof they tourne to co-
ler, and engendze heed ache, they hurte the eies,
and cause swimminge in the heed, and speciallye
if they be eaten after meate, they cause the paul-
sey in the tonge, and pzouoke one to vomite, and
make blysters in ones mouthe, and they that
haue a colerike stom ake, ought especially to es-
chue dzie nuttes, and the older they be, the wozse
they be. The newe nuttes haue lesse of ylle
oylines, and therfoze they ingendze not the ache
oz swymmynge in the heed, and suche lyke dys-
eases, as the dzye do, and by reason of their slip-
pery humidite, they make one to haue the laske.
And if they be a lyttell warmed atte the fyze, and
eaten after dyner, they pzesse and dzyue downe
the meate. And thus it appereth, that newe nut-
tis are moze holsome foz folkes in helth thã dzie.
The thyzde thing is rewe, wherof Auicen saith, of rue cal-
led herbe
that hit resystethe poyson. And after he sayth: grace.
If one feare leste he shulde dzynke poyson, oz to Aui.ii.can.
be stonge of a venemous beest, let hym take .3.i. ca. de ruta.
of the sede, with the leaues therof, and dzynke it
with wyne, and a nutte stamped and myngled
to gether. And Arystotle sayethe, that whan the Arist. in li.
wesyll wyll feyght with the edder, oz the toode, de animã-
she eateth rewe fyzst, and by reason therof sleeth libus.
the other: Foz the smel of rewe is foo to poyson:
The eatynge of rewe in the mozynynge with fig-
ges and swete almons, pzeseruethe one frome
poyson. Here is to be noted, that ther be two kin- ii. kyndes
des of rewe.

des of rewe. The one is gardeyne rewe, the other is wylde rewe. The gardeyne rewe is better than the felde rewe. For the felde rewe is excedynge dryye. Hit is hotte and dryye in the fourth degree. Wherfore hit is hurtefull to take moche therof. The gardeyne rewe is moyste hotte and dryye in the.ii. and.iii.degree. It perceth and resolueth ventosyte, and specially if it be dryye. For Serapyon sayth, that dryye rewe of all medicins for ventosities is the best, and mooste holsome: but moyst rewe engendreth ventosite. Also rewe dothe behemently quicken the syghte, and specyallye the ieuse therof, with the ieuce of fenelle and hony made in an oyntement oryels eaten, as Auicen sayth. But yet for as moche as ỹ ieuse of rue hath a ꝓpryete hurtful to the eies, it were best to fanne wynde vpon your eyes therwith: and in noo wyse to touche your eyes with the materiall rewe. The fourth thing is peares: wherof Auycen saythe, that they be holsome agaynst diseases that be engendred by mushroms or toode stooles. For peares sodde with mushroms, do alaye they hurtefulnes, oryels this texte maye be vnderstande by peares aromatyke, whiche by reason of their swete smell, comforte the spirites, and so they auoyde poyson. The fyfte thing is radyshes. whereof Auycen saythe, that they be holsome agaynste the bytynge of a snake: and whan they be dronke with wyne, they ace good agaynst the bytynge of the beaste called Cornute: and

Serap.ca. de ruta.

Au. ii. că. ca. de ruta.

peres Aui. ii. că. capitu. de piris.

Raddyshe rootes.

Aui. ii. can. ca. de rad.

and the sede therof is good agaīst al venomes. And whan the sede of radysshe is layde vpon a scorpion, hit sleethe hym, and the water thereof hath in that behalfe ben proued, and it is stronger than the sede, and if a scorpion byte one that hathe eaten radysshe, hit shall not hurte hym. Hit is also verye good agaynste the chokinge of mushroms. Or hit maye be sayde, hit is good agaynste poyson, bycause hit prouokethe one to vomite, & so by reason of vomite the stomake is purged of yll humours. And here is to be noted that radysshe and radysshe rootes are lyke of complexion, which are vnholsome for colerike folke: for they engendre a sharpe pryckynge bloudde: and raddysshe is vnholsome for the stomake, for it maketh one to belche moche, and engendrethe grosse humours. And if the digestion be feble, it engendrethe rawe humours, yet hit is subtylle, and of a percynge nature. And some men vse to eate radysshe after other meates to comforte dygestion, wherat Galen maruayleth: And counnynge phisitians saye, that if radysshe be eaten after other meates, hit helpethe digestion: and vnlosethe the bealye. But if radysshe be eaten before other meates, it lifteth vpwarde the meate, and causeth one to vomite. But it is holsome after other meates, to eate a lyttell quantite of radysshe. Yet neuer the lesse they hurte the eyes and the heed. Rasis sayth, that radysshe lyenge longe in the stomake, auoydeth fleume, and the leaues

therof do digest meate, and helpeth the appetite, if they be taken in a smalle quantite. The syxte thynge is tryacle, whiche of euery sorte is good agaynste poyson, and therfore hit is good bothe for man and beaste, as well colde as hotte. And vnder the name of triacle the noble medicin Metridatis maye be comprehēded, whiche two be lyke in operation. For Auycen of tryacle saythe. Ye shall vnderstande, that the greattest rule in curynge of poyson, is to comforte natural heate, and to labour to dryue hit oute, as triacle dothe. And of triacle and the medycyne Metridates to gether, Auicen saythe. There be certeyne medicins contrarie to poyson, whiche wyl not suffre poison to approche nere the harte, as triacle and Metridate.

Tryacle.

Auic. 6. 4. tra. 3. ca. 1

Auic. 6. 4. tra. 1. ca. de med. com.

Aer sit mundus, habitabilis, ac luminosus.
Nec sit infectus, nec olens fetore cloace.

This texte declarethe foure thynges touchynge the choyse of holsome ayer. Of whiche the fyrste is, that one oughte to chose a clene ayer, that is not enfected with vapours. For vncleane ayer doth alter the harte after ỳ nature of ỳ cōplexion that it is myngled with, as Haly sayth. The. ii. thynge is, one ought to chose a lyght ayer: For darke ayer maketh a man heuy and dulle spirited, for suche ayer mynglethe hit selfe with the humours in mans bodye, and soo beynge trowbled hit runneth to the harte, of the whiche and of the humours, grosse and troublous spirytes

Choyce of holsōe ayre.

Haly. 1. iii. reg. incom. illius cano. Omnia hec &c.

ben

ben engendred, the whiche make one lumpyshe and slowe. Therfore there is nothinge that maketh a mā more iocunde or mery and lesse heuy, thā to walke in a faire clere aier, or to ryse yerly. The .iii. thynge is, that we oughte to eschewe infected ayer, that is where slaughter of people hath ben: For commonly in those places where as great slaughter of people hath bē, and in places nere therunto, foloweth great pestilence: for whan we drawe in the infecte ayer, hit infecteth the spirites in our bodye. The. iiii. thynge is, we shulde eschewe gunges, sinkes, gutters &c. hanels, stynkynge ditches, and al other particuler places that are infected with carreyne, and places where as deed carkeses or deed folkes bones are caste, and places where hempe and flaxe is wattered. For the ayer so infected, dothe enfecte the spirites of our bodye, and specially hurteth the brayne. And therfore Auicen sayethe, that as longe as the ayer is temperate and clere, and no substaunce contrarye to mans nature myngled there with, hit causeth and conseruethe a mans helthe. And whan hit is changed, hit dothe contrarie to the operatiō therof: and for a more declaration of the forsayde thynges wytteth well, that the aier in the regiment of helth is necessarye. ii. wayes. Fyrste, for the refreshynge of the harte. Secondly, for the auoydynge oute of fumyshe superfluites, that trouble the spirite and natural heate. For like as we se by exterior thin-

Auicen. fi. 2 doct. ca. ii.

ges as the fyre without fannynge of the ayer is choked and quenched: so lyke wise we may imagyn that the spirites and naturall heate in man had nede to be nourysshed conserued and attempred. The attemperāce of naturall heate is caused by drawynge of the aier, and the pourgynge therof is caused by expulsynge of the ayer. The fyrste is done by motion of the attractyon, and the seconde by motion of expulcion. Therfore if we drawe in stynking and vncleane ayer, it corruptethe in vs the naturall heate and spyryte. Therfore the ayer shuld be faire and clere, without vapours and mystes: hit maye nat be troublous and cloudy, nor myxed with yll vapours. For suche aire troubleth the humours, and maketh a man heuye and sadde, as is afore sayde. The open ayer oughte to be chosen, and nat betwene walles or houses: and truly to speake the close ayer shulde be eschewed. Yet neuer the lesse in the tyme of pestilence, whan the ayer chaunceth to be enfected, the close ayer is to be chosen. Therfore at suche seasons, hit is good for vs to abyde within our houses, and to kepe our wyndowes faste shutte, leste the putrified ayer shuld enter in: But els the open aier is beste. Farther in the regiment of helthe, that ayer oughte to be eschewed, the whiche is mixed with vapours of lakes and depe pyttes, conteynynge stynkynge waters: and of certeyne herbes, as colewortes, homlockes, & suche lyke: and of trees, as fygge

trees

trees and walnutte trees. Farther that ayer is to be chosen, wherin the wynde blowethe frome hyghe or egall grounde. And also we oughte to take good hede, that the ayer exceede nat in any of his fyrste qualytees, that is to saye in heate, colde, moysture, or drought, whiche if it chance, hit muste be tempered by crafte as moche as is possible. These thynges Auicen teacheth.

Avi. ii. i. doct. ii. de diuersis.

Si tibi serotina noceat potatio vina.
Hora matutina rebibas, et erit medicina.

This texte teacheth one doctryne, the whiche is this, if a man be diseased by drynkynge of wyne ouer nyghte, lette hym on the morowe a fresshe drynke wyne agayne. For eyther drynkynge of wyne ouer nyghte causeth dronkennes, thyrst in the morynynge, orels inflammation of the body. If hit inflame the body, than it is ryghte vnholsome agayne in the morynynge to drynke wyne a freshe, for that were as one shold lay fyre to fire: But if one hap to be dronke, & therwith pbrake a lyttell: than it were holsome for hym to drinke wyne a freshe agayne in the morynynge. For the drynkynge of wyne than agayne, dothe lyghtly cause one to vomite, wherby the stomake is clensed: and by reasone of clensynge of the stomake, the hurte of dronkēnes and parbrakynge gothe away lyghtly. And therfore Hippocrates counsayleth vs to be dronken ones a moneth: that of the dronkēnes may come vomite: whiche thyng preserueth vs from yl dyseases of long continu-

 ance.

ance. If the drynkynge of wyne ouer eue dothe hurte one, by reason that he is nat accustomed to drynke wyne: than he may drinke wyne agayne in the morynge, to accustome hym: and so the drynkynge of wyne shall the lesse hurte hym.

Hipp. ii. aphorismo. Ex multo. tẽpore. &c.

For as Hippocrates sayth, of acustomable thing comethe lesse grefe. But in case that thyrstynes in the morynge dothe folowe on drynkynge of wyne ouer eue, than to drynke water in the morynge is beste to coole his thyrste. And for as moche as we haue spoken of hurte that comethe by drynkynge of wyne: wyttethe well, that he that hathe a feble brayne, of what soo euer other condicion he be, he ought to be wel ware of dronkennes. For to be ofte dronken as Auicen sayth: is cause of. vi. inconueniences. Of whyche the fyrst is corruption of the lyuers complection.

Auic. ii. i. ca. de regi. de aque et vini.

Sixe inconueniences engẽdred of dronkẽ kennes.

For wyne excessyuelye taken, comethe to the lyuer: and resolueth the heate therof: wherby the lyuer loseth his naturall generation of bloudde: and in the stede of bloudde, hit endendreth wattrishenes, and causeth the dropesy, orels hit cutteth the liuer or the humours therof, wherby lepre or wodnes is engendred. The. ii. thynge is, the corruptynge of the braynes complection, by reason ẏ thycke & continuall fumes of the wyne ascẽd therto, the whiche dispose the hotte braine to wodnes and frenesy: and the colde to the fallynge yuell, forgetfulnes, and palsey. The. iii. thynge is weaknes of the senowes. For we se cõmonly

monly that these dronkerdes haue the palseye in theyr heed and other membres, as well in youth as in age. The.iiii.thynge is diseases of the senowes, as the crãpe and palsey. For superfluous drynkyng of wyne, oft times turneth to vineger in the stomake, whiche hurteth the senowes. Also often tymes, for faute of digestiõ, it torneth in to vndigested wattryshenes, which dothmollifie the senowes and often tymes hit enduceth or draweth grosse humours to ỹ senowes, wherby they be stretched oute, or drawen together. The fyfte thynge is the palsey, that the humidites of the brayne, encreased by wyne doo engendre: so that they stoppe holly the ways of ỹ lifely spirites that procede frome the brayne to the other membres. The.vi. thynge is sodayne dethe, for whyle the dronkerde snorteth or slepethe, his wynde pypes are closed or stopped with the abũdãce of wyne or humidites therof engendred, wherby he is sodaynely strangled. And though the immoderate drynkynge of wyne causeth the forsayde inconueniences: Yet wyne moderately taken is holsome dyuers wayes. And Auicen reherseth. v. bontyes of wyne moderately dronke. The first is, that hit easely conueyeth the meate that hit is myngled with, to al the membres of the body, throughe the heate, subtillite, and hyd conuenient properte therof. The secõd thing is, hit digesteth and resolueth fleume throughe the heate and subtilte of his substance, and maketh hit

v. bouteis of vvyne moderatly dronke

hit apte to auoyde out, openethe the wayes, and comforteth nature to dryue it out. The thirde is, it auoydeth redde coler by bryne, and by other insensible bacuations, as swette and suche lyke. And this is to be vnderstande of claret or whyte wyne, the whiche is feble of nature, orels alayde with water: for other wyse it wyl encrease coler, by turnynge it selfe into coler, and inflãmation of the lyuer. The.iiii. thynge is, hit causeth melãcolynes, the whiche is grosse, and moueth slowely, easelye to passe throughe the pipes or cundytes therof, frome the lyuer to the splene, and from the splene to the brymme or mouthe of the stomake, & at laste with the dragges, to auoyde out of the bodye. And hit declyneth or represseth the hurte of melancolynes, throughe contrarye-ousnes of complection, and maner of substance, in the effectes therof. For melancoly engendreth heuynes, feyntenes of harte, and couetousenes: but wyne engendreth ioye, boldenes, stoutnes of stomake, and lyberalyte. The fyfte thynge is, it resoluethe all causes of wearynes, excepte hit be myxte with some other meate. For wyne reuyueth the resolute spyrites agayne aboundantly, and dothe comforte naturall vertue, and taketh away or diminisheth humidities that be lefte or remayne in ỹ musculs, in ỹ senowes of the hart, or in the ioyntes. And if the bodye be dryedde by werynes, and nedethe moystynge, wyne moysteth hit quickelye, so it be allayed with water.

Propties of melancolye and of vvine.

Fat

Farthermoze beſides theſe thynges, wyne hath many other good pzopertes. Foz aboue al other thynges wyne is a ſwyfte and a ſodayne nouryſher: hit comfoztethe the heate and naturalle ſpirites, and heatethe al the bodye, it clereth the wyttte, hit appeſeth anger, hit dzyueth away heuynes, and ſtereth to bodily luſt. And no dzinke dygeſteth rawe humours ſo well as wyne. And wyne makethe one manly bothe in ſtomake and body. And they that dzinke no wyne are nothing in regard of theyz egals that dzynke wyne, neyther in ſtomake noz cozage.

Gignit et humores melius vinum meliores.
Si fuerit nigrum, corpus reddit tibi pigrum.
Vinum ſit clarumq;, vetus, ſubtile, maturum,
Ac bene limphatum ſaliens moedramine ſumptum.

This texte declareth one doctrine of wyne: and that is this, the better that wyne is, the better humours it engẽdzeth. The cauſe is, foz blacke wyne is moze groſſe and erthye than any other: and therfoze ỹ ſpirites therof engẽdzed be gros: And Galen ſaith: Groſſe ſpirites make the body heuy oz ſlowe. And farther there be. vii. doctrines reherſed touchynge the election of wyne. The fyzſte is, wyne oughte to be clere. Foz ſuche wyne by reaſon that hit is ſubtyle, engendzethe ſubtyle and clere ſpirites. The. ii. is, hit oughte to be olde and nat newe. Foz newe wyne oz muſt dothe ſooner ouercome ones bzayne, and make one haue the laſke, than any other of the parell:

Vii doctrines to choſe vvyne

it engendzeth the colyke and other accydentes, that shall be declared after, whanne we come to, *Impedit vrinam*. Noz ye shoulde nat vndersande, ꝑ wyne ought to be to olde. Foz suche wyne, as Auicē sayth, is as a medicine, and not as dzinke. Foz suche wyne doothe rather alter a temperate body to heate and dzoughte, than nourysche hit. Foz whan it is so very olde, hit receyueth agayne his fyzste naturall verdure and sharpenes, and is than all firy, wherfoze ꝑ aggregatoz wziteth, that hit is hotte and dzye in the thyzde degree. The thyzde lesson is, that wyne ought to be subtile. Foz subtile wine maketh the spirites of man subtile, & grosse wynes engendre grosse spyrites. The fourth doctrine is, wyne shulde be rype, and nat verte oz eger, foz elles hit wyll depzyue man of al his natural vacuations and good helth, as Galen sayth. And therfoze hit is hurtefull foz theym that wante euacuation by vryne and all other theyz vpper membres. Yet as Galen saith, suche stiptical wyne is holsome foz diseases that chaunce in the guttes. And the stipticalnes of wyne may be putte away with moche mynglyng of water. The fifte doctrine is, that wyne shulde be alayed with water: Foz therby the fumosyte of the wyne is put awaye: and so hit doth lesse ouercomme the bzayne. This is of trouthe, if the wyne be subtile, but if hit be grosse, hit ouercommethe the bzayne ꝑ sooner, foz therby it is made subtyle and moze fumysshe. And of this wyne

Auic. iii. f. de reg. aq̃ z vini

Aggregator capi. de vite.

Gal. in cõmẽto. ii. cã. iii. par. reg. scutorum.

Auycen

Auicen vnderstode whan he sayde, that wyne alayde with water doth soner ouercome ỹ brayne than cleane wyne. The .vi. doctryne is, wine shulde be sprynkelynge whan one tasteth it, and this is one of the condicions of good wyne, before sayde. The .vii. doctryne is considred in the drynkers condicion, and not of the wyne: that is, one oughte to drynke wine temperatelye. For wyne temperatly taken, sharpeth the witte, and engendreth all the holsome thinges before declared. By all these thynges here expressed we may conclude, that wyne that oughte to be chosen and is beste in the regimēt of helth, is meane wyne egalle betwene olde and newe, clere, some what redde, of good odour and flauour, of egall sauour, that is neyther eger, sharpe, nor swete: whiche is not grosse, nor to moche subtyle, and eke that hit be not to stronge nor to weake: and that hit growe not on stony and hylly grounde, nor on simple playne and earable groundes, but on hyghe gronde, lienge opē towarde the southe, in a countrey not to hotte nor to cold. Touching the regimente of wyne, concernynge the ages, ỹ rules that Auicen putteth are to be wel noted. The fyrste is, to gyue chyldren wyne to drynke, is as one wolde lay fire to fire made of drie wod. For chyldren be tēdre & soone enflamed, through thabundance of theyr naturall heate, and theyr senowes and brayne be weake and feble. Wherfore wyne hurteth them many wayes. But spe-

Auf. iii. fi ca. de regimine aquæ et vini.

cially by quicke inflammation, by hurtynge of the brayne, by lyghtly percynge of the senowes, and abundant fumosite. Therfore whan one giuethe chyldren wyne to drynke, the inflamynge heat of the wyne is added to the flamynge heate of theyr bodyes, whiche are of as smal resistence, as drye stykes, reedes, or towe, is agaynste the fyre. The secõd rule is, that one may gyue an old man as moche wyne to drynke as he can beare without hurte, that is, as moche as his naturall and due appetite desyreth. For lyke as olde bootes and buskyns that be drye and wrynkeled be made soupulle and playne with oylynge: so lyke wyse ben the bodyes of olde folkes by drynkynge of chosen wyne, as wyne of Beuuoys. Aunciente folkes are colde, and wyne heatethe: their spirite is heuy, and they be ful of melãcoly: and wyne maketh theym merye, and repressyth melancolines: and commonly olde folkes slepe yll, and wyne maketh them to slepe well. Olde folkes be disposed to opilatiõs, & wine openeth. And lyke as wyne is to chyldren most contrarye, so for olde folkes hit is mooste holsome. The.iii. rule is, that ponge folkes shulde drynke wyne tẽperately, whiche temperately is to be vnderstonde mesurable quantite, and cõuenient alayenge with water. And al though that ponge folkes are as hotte as chyldrẽ, yet theyr mẽbres be moze sounde, and theyr senowes & brayne moze stronger, wherby they may the stronglyer resiste

the

the hurte that commethe by dzynkyng of wyne. Many good thinges come by dzinkyng of wine ſobzely, that is to ſaye, the voydynge of coler, the quickening of the cozpozall myght and wyt, and the abundance of the ſubtyle ſpirites.

Non ſit acetoſa ceruicia, ſed bene clara,
De validis cocta granis ſatis ac veterata.

This texte declareth. v. thynges, by whiche one may knowe good ale. The fyzſte is, that hit be nat ſower, foz that hurteth the ſtomake. A ſower thynge, as Auicen ſaythe in many places, hurteth the ſenowes, and the ſtomake is a membze fulle of ſenowes, ſpecially about the bzymme oz mouthe. The. ii. thynge is, that ale muſte be clere: foz troubled ale is a ſtopper, and hurtethe them ouer moche that haue the ſtone, hit fatteth and enflatethe and maketh one ſhozte wynded, and engendzethe moche fleme. The. iii. thynge is, that ale ſhulde de made of good cozne that is nat cozrupte, that is to ſaye, of the beſte barlye, wheate, oz ootes: foz the better the cozne is, the better is the humour therof engẽdzed. The. iiii. thynge is, that ale oughte to be well ſodde: foz that cauſeth it ꝑ better to be dygeſted, and mozе amyably to be receyued of nature: and the incõuenitẽtes therof growinge, are the better bozne. Foz if the ale be nat well ſodde, hit engendzethe ventoſytes in the bealye, gnawynge, enflation, and colycke. The. v. thynge is, that ale oughte to be ſtale and wel pourged. Foz newe ale engẽ-

dzethe

dzeth the ſame hurte that ale doth, the whiche is nat well ſodde: and alſo doth lyghtly bzeade the ſtrayne coplyon.

De qua potatur, ſtomacus non inde grauetur.

Here is taught one leſſon touchinge ꝑ vſe of ale. That is one oughte to dzynke hit moderately, ſo that the ſtomake be nat hurte therby, noz dzonkēnes cauſed. Foz it is wozſe to be dzonke of ale than of wyne, and endurethe longer: and the fumes and vapours of ale that aſſende to the heed are groſſe, wherfoze they be nat ſo ſone reſolued: as they that be mounted vppe by wyne. Where vpon hit is to be noted, that in the begynnynge of dyner oz ſupper, hit is holſome to dzynke ale befoze wyne: the cauſe is, foz at the begynnynge of our repaſt oz dyner, the bodye is hungrye: ſo that the ſtomake befoze we began to eate meate was hungry, and ſo dzewe ſuperfluites from ꝑ membzes. Therfoze if we begynne with wyne, by reaſon that nature greatlye deſyreth hit, and foz the great nouryſhemēte therof, the ſuperfluites, to gether with the wyne ben dzawen of the ſtomake, and are conueyed to the parties of the body: but nature dothe nat ſo deſyrouſly dzawe ale. And alſo ale waſheth away the humours ꝑ hange aboute the bzymme of the ſtomake. And foz this cauſe phiſytions counſayle, that whan one is mooſte hungrye, he ſhulde fyrſte aſſay to vompte oz he eate any meate, that thoſe ſuperfluites that be dzawen to gether of the hungrye

ſtomake

ſtomake, may be voyded out, leſte, they be myngled with the meate. Lyke wyſe he that feareth to be thyrſty by ſuperfluous drynkyng of water, ſhulde drynke ale: for hit quencheth vnnaturall thyrſte.

Temporibus ueris modicum prandere iuberis.
Sed calor eſtatis dapibus nocet immoderatis.
Autumni fructus caueas, ne ſint tibi luctus.
De menſa ſume quantum vis tempore Brume.

Here the author determineth, what quantite of meate ſhulde be eaten, after the diuerſitie of the foure ſeaſons of the yere, that is to ſaye in ver or ſprynge tyme, ſommer, autumne, and wynter. He ſayth that in the tyme of ver, we muſte eate littel meate. To this Auycen agreeth and ſaith, the reaſon is bycauſe in wynter mans bodye is not greately gyuen to labour and exercyſe, rawe humours are encreaſed, and ſpeciallye fleumatike, whiche after the proporcion of the ſeaſon, than ſpeciallye be engendred: whiche humours by reaſon of colde, are encloſed in the bodye, and whan ver or ſprynge tyme comethe, theſe rawe humours, gethered to gether, do melte & ſpreade throughe all the body: wherfore nature is than greatelye occupied in digeſtynge of theym. And therfore in ver ſeaſon, if one eate moche meate, hit letteth nature to digeſt ſuche flematicke humours, and cauſeth them to diuerte or turne an other way: For by theſe humours and gret quãtite of meate nature is ouer preſſed. And ſo ther-

Diete after the. 4. ſeſons of the yere.

Auic. ii. i. doct. ii. ca. vi. et. iii. i. doct. v. de reg. tẽporũ cum recti auris.

by

by ſuche humours ſhal remayne in the body vndigieſted, and runne to ſome membre, and there breade ſome diſeaſe. And therfore we ought to take good hede, that we eate nat great quantite of meate in ver. For lyttell meate in this ſeaſon, is a ſpeciall preſeruation frome dyſeaſes, that than raigne, as Auicen ſayth. And this ſaienge is of a trouthe, frome the myddes of the ende of ver, and nat in the begynnynge: for the beginnynge of ver is lykened to wynter: wherfore thā one maye noriſhe his body as wel as in wynter. And this alſo maye be thus vnderſtande: if the body be full of humours whan ver cometh, than meate is to be giuen after the natural heate and reſolution, that is cauſed of the bodye: for than the cauſe is auoyded: for whiche meate ſhulde be dimynyſhed. To this Hippocrates agreethe ſayenge: Bealyes in wynter and ver are mooſte hotte, and ſlepe mooſte longe. Therfore in thoſe ſeaſons, by reaſon that natural heate is moche: hit nedeth moche nouryſhement. Secondlye he ſayethe, that to eate moche meate in ſommer is hurteful: by cauſe that than the vertue of digeſtion is feble. For the ſpirites and natural heate, whiche are the inſtrumentes of corporall operation, are than right feble, ſparpled, and reſolute by reaſon of the outwarde heate, ỹ whiche doth vehemently drawe them to the exterior partes: and ſo cauſethe, that moche meate can nat well digeſte. And here is to be noted, ỹ for as moche

Auic. ii. f. doc. i. ca. vi

as

as the vehemente resolution of humydytes, as well substanciall, as nutrymentall of the bodye is great, grosser and moze meate in sõmer shuld be eatẽ, if ỹ mighte digestiue coulde digest it: but bicause nature can not digest moche at ones, we muste eate a lyttell and ofte: as Galen saythe. Jn sõmer we must eate many tymes and lyttell: bicause the body hath ofte nede, by reason of ofte dissolution. And al thoughe lyttel meate shulde be eatẽ in the sõmer, yet one maye dzinke moch, by reason of the greate resolution and dzoughte of the body: and the natruall heate of the bodye excedeth the moysture therof: and man is than moze thyrstye than other tymes. But yet than one ought to dzinke lesse wyne, specially if hit be pure, foz suche wyne, dothe soone enflame, and causethe the naturall heate, augmented by the ardent heate of sommer to bourne: and therfoze he that wyl dzynke wine in sõmer, shuld myngle it wel with water: and fozbeare olde and strong wyne. Thyrdlye he saythe, that in Autumne we ought to be ware of frutes, specially of the same season, as grapes, peches, fygges, and suche lyke: oz at leeste to eate but lyttell of theym, foz suche fruites engendze bloudde, that is apte to putryfie, by reason of humours and boyllynge that they make in the body, and specially if they be receiued in to an vnclene stomak oz a cozrupt body, whiche foz the mooste parte chãceth in autumne. And so than yll and fylthye diseases are

Gal. in cana com. Et quibus semel. &c.

The reasõ that one oughte to eate littell meate in sommer.

To auoyd eating of frutes in Autumne

engendred, as the pockes and other pestilent sickenesses. And wyttethe well, that in autumne hunger and thyrste shoulde be eschewed, and to eate moche meate at one meale, as Rasis sayth. The wyne also that is dronke in harueste, shulde be alayed with moche water, that hit may moist the bodye, and cole the heate, but nat so superfluously alayde with water, as hit is in sõmer: nor to be dronke so superfluously: for by reason that nature is feble, hit is nat able to weld and digeste hit: and to moche alayenge with water, distroyeth naturall heate, and encreaseth ventosytes: wherby the colycke is engendred. Fourthlye he saythe, that in wynter one may eate as moche as he wyll, that is to saye, more than in other seasons, after the mynde of Auicen. And Galen saythe. In wynter moche meate leyserly shulde be eatẽ. The reason is, bycause the heate of our body in wynter is strongest, bothe by reason hit is conieled to gether, and fortified by position of his contrary, that is to saye, the coldenes of the ayer, enuironynge our bodyes about. And this is verified in bigge bodies and fleshy, and nat in bare and feble: for on such bodies coldenes of wynter enclined, doth nat comfort with heate, but dothe make them more feble: For in wynter as Hippocrates saythe: bealyes be hottest of nature, and slepe moste longe. Wherby it appereth, that the grosse nourysshementes and hardest of digestion are more holsome in wynter than

Rasis. iii. alĩ. cs. de regi. corp. secundum tempus

Gal in can. aph. Et q̃bus semel. ꝛc.

than in other seasons, bicause the heate is stronger. But the wyne that is dronke in wynter shulde be as ruddy as a rose, and not whyte, and alayed with a lyttell water. Here is to be noted, that all thoughe by the strengthe of heate, and vertue of digestion in wynter, the grosse & strong meates are more holsome, yet bicause ỹ season is disposed to opilations and repletions, by reason of moche fleume, hit were holsome to vse meane meates, betwene heuy and lyghte, grosse and subtile, as kydde, veale, mutton, pykes, perche, and creuesses. And they that vse grosser meates, as beke, porke, venison, gottes flesshe, and suche lyke, shuld eate but one meale a day, ozels to vse meates laxatiue, as persely, cressis, mustert, and suche lyke, and to vse great labour.

Saluia cum ruta faciunt tibi pocula tuta.
Adde rose florem minuit potenter amorem.

Here the auctour discriueth .ii. remedies against yll dronke. The fyrste is sage leaues, sage put in to the drinke, fordothe the hurte of hit, and also it comforteth the senowes and brayne, the whiche comforted, dothe the better resiste the yll fumes, that of the yll dronke ascende there vnto. The .ii. remedy is rewe, wherof if the holle leaues be put in to the dronke, the vertue of hit fordothe the malyce of the dronke. And howe good and holsome rewe is agaynste poyson, hit hath ben declared before at *Allea, nux, ruta &c.* And this texte saythe, that to the two forsayde herbes we

Herbes holsome put in to drynke.

maye put the rose flower. And this ought specially to be vnderstonde of a redde rose, for the swete smelle and stypticalnes therof, amendeth the malycelof the dryncke.

Nausea non poterit quemq̃ vexare marina.
Aurea cum uino mixtam si sũpserit illam.

A remedi for pbrakynge on the see.

Here the auctour teacheth a remedy, howe they that are not accustomed to passe the see, maye auoyde parbrakynge or spuynge. He that wyll passe the see, muste a fewe dayes before he take shyppynge, mingle the see water with his wine. This is a remedy for them that be ryche, but if hit be a poore manne, than he muste drynke see water, that he maye easelyer eschewe spuynge. The reason hereof is, bycause the see water is salte, and so with his saltenes and stipticite, that foloweth saltenes, hit closeth the mouth of the stomake, and therby fordoeth spuyng. And here is to be noted, that as Auycen sayth, a trauayler on ỹ see, shulde not moche go about to withstãd or to forbeare parbrakynge or spuynge, at the begynnynge, but to vomite vntylle he thynke hym selfe well pourged, for that preserueth hym from many diseases, and not onely preseruethe, but also healeth or alleuiatith greuous & greate diseases, as lepre, dropsey, palsy, coldenes, and swellynge in the stomake. Thus sayth Auycen. But in case that the traueiler on the see spewe so moche, that he therby is ryght greatly febled, than he muste restrayne hymselfe by eatynge of stypti-

Aui. iii. ti de reg. iter agentis in mari.

Auic. iii. i. doct. ii. capi. ii.

stiptical and sower fruite, as vnrype frute, crabbes, sower pomgarnerdes, and such lyke, wherwith the mouthe of the stomake is comforted, and the humours expelled downe: and also the stomacke therwith is cõforted, and ỹ humours flowynge there vnto by takyng of the water, are dryuen away. Dzels we may take musterte sede dryed by the fyre, and drynke hit with wyne, or wormewode may be eaten or dronken, or a toste wette in redolent wyne is good to eate. And generallye tarte meates be good for trauaylers on the see, for they comforte the stomake, and prohybyte vapours and fumes that wolde ascende to the heede, as herbes sodde in vyneger, or in the ieuse of sower grapes.

Saluia, sal, uinum, piper, allea, petrocilium.
Ex his fit salsa, nisi sit commixio falsa.

Here the auctour teachethe vs to make a cõmon sauce if we lacke a better. And. v. thynges gooth to the makynge of this sauce. The fyrst is sage, wherwith we maye make sause for a goose roste or sodde. For cõmonly a goose or a pygge rosted is stopped with sage, to dryue vp the humydytes and clammynes of them, and also bycause the flesshe shulde smell somewhat therof, but yet after hit is rosted, the sage wolde be caste awaye and not eaten. Lyke wyse of saage vplandysshe folke make a sauce to eate with a goose: for they stampe sage and garlike together, that the sage maye abate some what of the garlykes sauour.

To make a commõ sauce.

The ſecond thinge is, ſalte with wyne, and this ſauce is for ryche and noble men. For whan they wante muſterte, or ver ieuſe, they put wyne in a ſaucer, and myngle hit with a lyttell ſaulte.
The third thing is peper, a ſauce for vplandiſhe folkes. For they myngle peper with beanes and peaſon. Lyke wyſe of toſted breadde, with ale or wyne, and with peper they make a blacke ſauce, as it were pappe, that is called pepper, and that they caſte vpon theyr meate fleſhe, and fyſhe.
The fourth is garlyke, wherof the vplandyſhe people make a ſauce, for they myngle ſofte cheſe and mylke, and ſtampe garlyke together, and ſo they eate hit with theyr meate, whether it be toſted or ſodde, ſalte or freſhe, & with harde egges.
The. v. thing is perſly, of perſly leaues ſtamped with ver ieuſe or whyte wyne, is made a grene ſauce to eate with roſted meate. And here is to be noted, that ſauce or ſauces varye after the ſeaſons of the yere. For in hotte ſeaſons, hit muſte be made of colde thynges, or of ſtuffe of lyttell heate, and in colde ſeaſons contrary wyſe.
Therfore cõmer ſauce ſhulde be ver ieuſe, eyſell, or vyneger, the iuce of lemmons, or of pommegarnades, with roſe water, and ſuche lyke. And other whyle in ſauces made in ſommer, one may putte a lyttel pellytorye and perſlye, to attempre the coldenes of the forſayde thynges. But the mattier of the cõpetent ſauces in wynter is muſterte, carloke, gynger, pepper, cynomum, geloſers,

loffers, garlyke, ſage, myntes, pelytozye, and perſ[illegible]: wyne, water of fleſſhe, vinegre nat to ſtronge, but verye nere to the nature of wyne. And in meane ſeaſons, ꝑ ſauces ſhulde be mean, neyther to hotte noz to colde. Secondlye ſauces differ by reaſon of the meates foz whiche they be made: foz one mete will haue one ſauce, an other meate an nother ſauce: as lozdes cokes knowe. Sauce foz muttõ, veale, & kydde is grene ſauce, made in ſõmer with vyneger oz ver ieuſe, with a fewe ſpices, and without garlyke, otherwhile with perſlye, whyte gynger, and toſted bzeadde with vyneger. In wynter the ſame ſauces be made with many ſpyces, and a lyttell quantite of garlyke, and of the beſt wyne, and with a lyttell ver ieuſe, oz with muſterte. Sauce foz roſted befe is made with pepper, toſted bzeadde, bzoth of fleſſhe & grapes. And the ſame ſauce is good in winter to eate with pozke. Alſo pozke in ſõmer may be eaten with vineger and perſly at the begynnynge of dyner. But in caſe that the foꝛſaid meates be baked, and ſpecially befe and pozke, and in winter, than ſerue in a white oynyon, and a ſmal quantite of ſwete ſpice beaten in pouder. But in ſommer ſerue it in without oynions, and with ver ieuſe, oz els with a fewe ſmall oynions. And if the paſtes be made of moze tendze fleſſhe & lyghter of digeſtion, than ſerue no oynions in therwith: but in ſommer almon milke with ver ieuſe, and a lyttell blanche pouder: And at the

laſt

last ye may put therto, an egge broken with ver ieuse. But in winter in the stede of ver ieuse take wyne, and moze spyce. With rosted rabbates and chekyns, sauce made with cynomume, crūmes of breadde, and with ver ieuse in sommer season is holsome, and in wynter with wyne.

Diuers good sauces for sō dri meatis

For rosted pozke in wynter take of the dripping, tempered with good wyne and oynyons: and in sommer take the grene sauce aboue named.

For rosted kesantes, pygyons, and turtyls, take none other sauce but salte. For boylde capons and cockes take of the same brothe with a littell blanche pouder. And namely in wynter if they be boyled with sage, Isope, and persly, this is good sauce: and in sommer, the brothe of the capon, and a lyttell vergis myngled to gether is a holsome sause. For fatte capons and hennes baked, serue in none other sauce, but a smal quantite of blanche pouder: and at the ende the aboue named grene sauce in sommer, and in wynter good wyne. But fyshe the grosser hit is, the harder of digestion, the moze superfluous, and moister of nature, the moze hit nedethe hotte sauces and sharpe: and the same rule is lyke wyse true in all maner of flesche.

Si fore vis sanus ablue sepe manus
Lotio post mensam tibi confert munera bina
Mundificat palmas, et lumina reddat acuta.

Here the auctour teacheth. ii. holsome thynges ỹ come by washinge of our handes after meate.

The

The fyrste is, the palme of our handes are mundified. The. ii. is, our syght is sharped therby, and that is specially by accidens: for the handes be the instrumentes to clense the eyes: and it is ryght holsome for them to be mundified: whereof we haue spoken before at *Lumina mane manus*.

Panis non calidus, nec sit nimis inueteratus,
Sed fermentatus, oculatus, sit coctus.
Modice salitus, frugibus validis sit electus.
Non comedas crustam, coleram quia gignit adustam.
Panis salsatus, fermentatus, bene coctus.
Purus sit sanus, qui non ita sit tibi vanus.

In this texte. ii. thinges are touched or remembred concernynge the choyce of bread. The fyrst is heate. For breade ought nat to be eaten hotte. Hotte bread as Auicen sayth, is nat conuenient for mans nature: and bread that comethe hotte from the ouen is vnholsome. The reason is, bycause hit stoppethe moche. And agayne after he saythe: That hotte breadde causeth thyrstynes, by reason that hit is hotte: and hit swymmethe in the stomake by reason of his vapourous humidite: and is of quicke dygestion, and descendeth slowely downe. And al thoughe that hotte breadde in the regiment of helthe be vnholsome to eate: yet the smell therof is ryghte holsome: for it relieueth one in a sowne: and it is possible, that some folkes maye lyue by the smell of newe breadde. The. ii. thynge is, we oughte nat to eate breadde that is very stale, or mouldye: for

Auic. ii. cap. de pane.

Eating of hot bread

ſuche breadde is vnholſome for the noriſhement of mans nature: for hit drieth the body, and engendreth melancolye humours: wherupon hit folowethe, that bread ſhulde nat be to newe nor to ſtale, but a daye olde. Farther this text declarethe. v. proprietes of good breadde. The fyrſte is, hit muſte be well leuende, as Galen ſaythe: The beſt breadde of digeſtyon, is it that is very well leuende, and baked in an ouen that is hatte with moderate fyre. And agayne he ſaythe. Unleuende bread is holſome for no bodye. And after the mynde of Auicen, Breadde made with lyttell leuen nouryſheth moche, but the noriſhemente therof is a ſtopper, excepte they eate hit, that labour moche. The. ii. thyng is, that bread oughte to be lyghte, for therby hit is knowen, that the clammynes therof is goone. Yet neuer the leſſe this breade, after the mynde of Auicen, is a ſwefte entrer, and of leſſe and worſe noriſhement, as bread that is made of moche bzanne. The. iii. thynge is, that breadde oughte to be well bake: for breadde that is yll bake is of yll digeſtion, and engendreth greſe in the ſtomake. And Auicen ſaythe: That breadde yll bake norysheth verye moche, but the nouryſhemēt cauſethe opilations, excepte they labour moche that eate hit. And bread bake on a ſtone or in a panne is of the ſame faſhyon: for hit is neuer wel bake with in. The. iiii. thynge is, that bread oughte to be temperatly ſalted. For breadde ouer ſwete

Gal. i. alimentorum ca. ii.

v. proprietes of good breadde.

Au. ii. can. ca. de pane.

is a stopper, and breadde ouer salte is a dryer. But breadde moderately salted nourisheth best, so that hit haue the other condicions. The .v. thynge is, that bread shulde be made of the best grayne: that is to say of the best wheate. Moze ouer the auctour in this texte warneth vs to beware of crustis eatinge, foz they engendze adust coler, oz melancolye humours, by reason that they be burned and dzye, and therfoze great estates, the whiche be coleryke of nature, cause the crustes aboue and beneth to be chypped awaye. wherfoze the pithe oz the crūme shuld be chosen, the whiche is of a greatter nourishemente than the cruste. Yet not withstandynge the crustis are holsome foz them that be holle, & haue theyr stomake moyste, and desyre to be leane, but they moste eate them after they haue dyned. Foz they enfoze the meate to discend downe, and comfozt the mouthe of the stomake. Farther in the two last verses is shewed, that good breadde oughte to haue these. v. conditions, that is to saye, hit muste be well salted, leuened, well bake, made of good clene cozne that is rype gethered bonde vp in shefte, and housed in due season. And here is to be noted, that if one desyze to nourysche his bodye, he muste haue his breadde made of pure flower, the branne cleane taken out, and he ỹ desyreth to be lener, must leue some branne therin. Foz branne nourysheth but lyttel, & vnloseth the bealye, and flower doth contrarye wyse.

Eſt caro porcina ſine vino peior ouina.
Si tribuis vinatunc eſt cibus, medicina.

Here in this texte the auctour compareth poꝛke with mutton. If poꝛke be eaten without wyne hit is not ſo holſome as mutton, but if poꝛke be eaten with wyne, hit nouryſhethe beſte, and is medycinable, foꝛ hit moyſteth moche. And this is to be vnderſtande ſpecially of roſted pygges & braune well dyght. And here is to be noted, ꝑ poꝛke ſalted oꝛ dꝛyed in the ſmoke, ſuche as mē of the countrey vſe, called bakon, is in no maner wyſe ſo holſome as mutton, whether it be eaten with wyne oꝛ no, but it is vnderſtonde by roſted poꝛke, oꝛ pygge, oꝛ bꝛaune, as is befoꝛe ſayde.

Ilia porcorum bona ſunt, mala ſunt reliquorum.

Here the auctour ſaythe, that hogge tripes, be better than of other beaſtes. The reaſon is, bycauſe we eate fewe entrayles, excepte they be full of bloud, & of very fatte beaſtis, as hogges be. Nowe onely hogges bloudde, thꝛough the ſimilitude of complection to mans nature, is bludde of whiche the bowelles be fylled. And lyke wyſe hogges be ſooner fatte than any other beaſtes. Theꝛfoꝛe we eate rather the trypes and chytterlynges of an hogge than of other beaſtes.

Impedit vrinam muſtum, ſoluit cito ventrem.
Epatis infraxim ſplenis, generat lapidemq;.

Here the auctour ſhewethe. v. inconueniences, that bꝛede of dꝛynkynge of newe wyne oꝛ muſt. The fyꝛſt is, that muſte letteth the vryne: and this

this may be vnderstande two wayes. Fyrste by reason that muste is thycke and grosse, hit myngleth with the dregges, and so stoppethe the lyuer and the raynes, soo that the vrine canne not esely haue course. Secondly, it letteth the vrine to haue dewe cours, as reynnyshe muste dothe, & certayne other subtyle wynes lyke wyse.
For there is some reynnyshe must, of the whiche the lyes are mordicant or bytynge: and whyle it runneth in to the bladder, the erthy lyes therof do byte and pryycke the bladder, and constrayne one to pyste contrary to the due order and maner that he was wonte to do. The second is, it loseth the bealy, by reason that hit scoureth the entrayles, and throughe sharpenes of the lies, hit pricketh the guttes, and causethe the ordures to auoyde out: fyrste by reason that the lyes be mordycatiue, Secondely through ventositie, which suche wyne causeth, And thyrdely by reason ỹ it maketh the guttes slyppy, by way of vndigestiblenes & grefe of the stomak. Wherfore ỹ stomak leuseth & openeth the wayes, that were shutte. The third inconuenience is, the muste hurtethe the good cõplexion of the lyuer: For it stoppeth the lyuer through moche munglynge of the lyes: and causeth a disease in the liuer called *dissenteria*, throughe swellynge, wherby ỹ lyuer is enfebled. Thus sayethe Auicen. And thus hit engendreth an yll colour, and yll diseases of the lyuer, that is to saye spyces of he dropsy. The. iiii. incõue-

Auic. iii. s. de reg. aq & vini

nience is, that must hurteth the splene and the disposition therof, throughe the same cause that hit dothe the lyuer, for it stoppeth the splene, and so causeth hit to be harde. The. v. hurte is, that must engendreth, the stone: and specially that is in the reynes, whiche is rouddye, and lyghtlye frangible, by reason of opilation, that hit causeth throughe the grosse substaunce therof. And this is certaine, if the muste be of very swete wynes, whose lyes be nothynge bytynge or sharpe. For must that hath sharpe and bytinge lies, preserueth a man from the stone, for it maketh one to pysse often: lyke as some renyshe muste doth, ỹ causeth sand or grauel to be sene in the bryne: the whiche doth ofte puoke one to make water: whiche ofte makynge of water, wassheth awaye the small grauel, that cleueth to a mans raines, and so he auoydeth hit.

Potus aquę sumptus, sit edenti valde nociuus,
Infrigidat stomachū, cibum nititur fore crudum.

Hurtes that come by drīkīg of vvater

Here are declared two hurtes, that come by drinkynge of water. The firste is, drinkynge of water hurteth ones stomake that eatethe: by reason that water cooleth and leuseth the stomake, and specially hit distroyethe the appetite. The. ii. hurte is, drynkynge of water with meate letteth digestion, for it makethe the meate that is than eaten to be rawishe, after the mynde of Auycen. Nor as Auycen saythe, moche water shulde not be dronke after meate. For it deuydeth the stomake

Aui. iii. f. ca. de reg. eius quod comeditur.

make and the meate, and causeth it to swymme in the stomake. And he saith: that whan nature doth digeste meate, and that sufficient quantite of water be mingled therwith, than if we drinke moze water after that, it letteth very moche the digestion that was begonne. And agayne Auicen sayth: that drynkynge of water shulde be eschewed, excepte it be to helpe the meate downe, whan hit stycketh oz discendeth slowelye. But with mete water shulde neuer be taken oz vsed. Auerrois in his cõment sheweth the reason, and saythe: To drynke water vpon meate, makethe the stomake colke oz hit be thzoughe hotte: and maketh the meate rawyshe, and also hit causeth the meate to swymme in the stomake: and wyll nat let it stycke fast there as it shuld cõueniently digest. The operatiõ of the stomake is, to make a good myxyon of thynges resceyued there in, and to digeste them well. That done there folowethe an ozdinarie, and a naturall seperation of pure and vnpure thynges. And as a great quãtite of water put in a potte slacketh the sithing of the meate therin: so lyke wyse hit chanceth in the stomake, by drynkynge of moche water. But to drynke a lyttell quantite of colde water with our meate, befoze hit discende downe in to the stomake, is nat fozbiddẽ but allowable, specially if one be very thyrsty: foz a lyttell quãtite of colde water, taken after the fozsayde maner, easethe the stomake, and quencheth the thyrste.

Auicen ca. dereg. aq ẽ

Auicen. in. can. tract. 1. cap. iiii. vini.

The

The coldenes of the water enforcethe the heate of mans body to descende to the very bottum of the stomake, and so fortifieth the digestiō therof. Thus sayth Auicen. But wytteth well, that thoughe water be more conueniente to quenche thyrste than wyne: yet wyne for a mans helth is more holsome than water. And thoughe water vniuersally quenche thyrste better than wyne, bycause hit is colde and moyste, yet to make naturall and good comminyrpon of meates, and to conueye them to ỹ extreme parties of mās body, wyne is better than water. For wyne thyroughe his subtile substance and operation, mynglethe it selfe better with the meate, than water dothe: and nature deliteth more in wine than in water: therfore the membres drawe wyne more sooner vnto them, mynglynge hit with the meate. This myrynge in this maner is as a boylynge or sethyng of thinges to gether: whiche is greatlye holpe by the heate of the wyne: but the coldenes of the water letteth hit. So than hit apperethe, that wyne in mynglynge with meate, and dilatynge of the same, is better than water. For wine, by reason that it is subtile of substāce, and of a vertuous hete, it is a merueilous percer. And so hit foloweth, that wyne dilateth or spreadethe more than water, wherin is no vertuous heate, nor substance of ayer nor fyre. Farther, water is nat so holsome drynke as wyne is: for water hyndrethe the nourysshement of the body:

by

by reason that hit nourisheth very lyttell or nothynge at all: So that the more watrysche that the meate is, the lesse it norisheth. Therfore it is very holsome to drynke wyne with our meate, For wyne is a great and a speciall norysshement and restoratyue, and nourysheth swyftly, as hit is aforesayde. Farther ye shall vnderstonde, that to drynke water with meate, is nat onely hurteful, but also in many other cases, whiche are declared of Auicen. First it is vnholsome for a man to drynke fastynge, for it perceth in to the bodye by all the principall membres therof, and hit distroyeth the naturall heate. This is of trouthe, if one that is truely fastynge drynke hit. But if a dronken man drynke hit fastynge, hit doth nat hurte hym: for a dronkerde fastynge is not vterly fastynge, his stomake is not vacande, but some what remayneth of the other dayes ingurgynge. And the drynkynge of water in the mornynge doothe washe the stomake, and represseth the vapours and fumes, and disposeth hit to receiue newe sustinance. The.ii. hurte is to drinke water after great labour and trauayle: and lyke wyse after the fleshelye acte, betwene man and woman, for than the poores of the body be very open, wherby the water entrethe in to the bottum of the membres, and mortifieth the natural heate. whiche heate also after the flesshelye acte is weaked. The. iii. inconuenience is, to drynke water after baynynge, speciallye if one bayne

Auic. ii. f. ca. de regi. aque et vini.

hym faſtynge: for than the cundytes and paſſa-
ges of the body be very open: wherfore the wa-
ter entrynge in to them hurteth moche, as is a-
fore ſayde. And Auycen ſayth: That hit is to be
feared, leaſt drynkynge of water faſtynge, after
baynynge, and after carnall copulation, ſhulde
corrupte the complection, and brede the dropſy.
Fourthely it is hurtefull to drynke colde water
to quenche feyned thyrſte, in the nyghte, as hit
chanceth to ſurfetters and dronkerdes. For by
drynkynge of colde water, the reſolution and di-
geſtion of ſalte humours is prohibyted. But in
caſe that one be ſo excedynge thyrſtye, that ney-
ther the coldenes of brethynge, nor waſhynge of
his mouth with colde water canne ſuffice, than
let hym drynke colde water, out of a cuppe that
hath a narowe mouth or elles ſyppyng, that the
water may more ſlowely come vnto the brimme
of the ſtomake, for ſoo hit ſhall beſt quenche his
thyrſte, and leſſe therof ſhal be dronke, and than
hit ſhall not vtterly diſtroye digeſtion. Fyftely
it is generally yl for holle folkes to drinke moch
colde water, for hit quencheth naturall heate, it
greueth the breaſte, and marreth the appetite of
the ſtomake, & is very hurteful to all the ſenowy
membres. Yet neuer the leſſe water that is tem-
perately cold, doth ſomtyme per accydence, ſtere
one to haue an appetite, and maketh the ſtomak
ſtronge, in helpynge, openynge, and clenſynge
the wayes therof.

Au.6.quar
tiſuma.2
ca.vltimo.

Sunt nutratiue multum carnes vituline.

Here the author ſaith, that veale noziſheth very moche. And this Auicen affyrmethe, ſayenge, that meate that conſerueth helth muſte be ſuche as the fleſhe is. For they are of lyke nature, and very apte to be conuerted in to bloudde: and ſpecially kydde, yonge ſuckynge calues, and yerelynge lammes. And Galen ſaythe, that roſted veale of. vi. or viii. wekes olde, is more holſome than mutton, and hit is ſoone digeſted, and noryſhethe very moche. And of theſe fleſhes we haue ſpoken before. Gal. 3. All.

The beſt veale.

Sunt bona gallina, capo, turtur, ſturna columba.
Quiſcula vel merula, phaſianus, ethigoneta.
Perdix, frigellus ſorex, tremulus, amarellus.

Here the autour ſhewethe what wylde foule are moſt holſome to eate, to noury ſh mans nature. The nombre of them is. xiiii. The fyrſte is an henne: the whiche is verye holſome to eate. For Haly, Auenzoarte, and Meſue ſay, that the beſt fleſhe of poultrye is an henne, that neuer layed, and of a cocke, that neuer trad henne. For they without ſuperfluite are ſone turned in to bloud, they? proprete is, to tempre mans complection: and their brothe is the beſt medicine that can be for lepers. And Galen ſaythe, that the fleſhe of yonge poullettes augmenteth intellection, & cleareth ỹ voice, and encreſeth the ſede of generatiõ. The. ii. is a capon, the fleſhe wherof *Conſiliator* nombreth amonge the mooſte holſome fleſhes.

The beſt foules to eate.

Gal. ii. can ca. de. gallinis et gallo. Cõſiliator xviii. queſ.

And these fleshes with the other afore sayde, the stomake of his propete doth digeste. The .iii. is a turtylle, whiche also nourysshethe well, and engendreth good bludde. Wherof Auicen sayth. There is no foules flesshe better than a turtylles or a hennes, nor more subtyle. But yet they nourysshe nat soo moche as the pertryche. The .iiii. after the opinion of some is a stare. This byrde shulde be eatē yonge. Some other cal this foule *Starna*: the whiche Rasis preyseth aboue al other foules, sayenge: A sterlynges flesshe is lyghtest of al other foules, and holsome for them that wyll kepe a sklender dyete, and by this maye be vnderstande a greatter foule, as a greye goose, wherof the flesshe is ryghte commendable, and speciallye whan hit is yonge. And on this wyse Almanſ. vnderstandeth, preferryng this flesshe before other. Or elles by a stare maye be vnderstāde certeyne smal pertriches: wherof Moyses semethe to vnderstande, where he sayethe to the Jewes: Lyke wise stares are vnholsome for our kynge: for they constreyne and indurate ꝑ bealy. And this propete some ascribe vnto pertrichis. For theyr flesshe, as Rasis sayth, doth bynde the bealye. The .v. is a doue, wherof the flesshe is colerycke. Whiche, as Rasis sayth, is excedyng hotte: the whiche engendrethe bludde feruently hotte: and lyghtlye engendrethe the ague. And therfore pygyons be better baked with sower grages, than rosted. For by the sower grapes, the

Aui.ii.can. ca.de canc.

Rasis.3.al.

the heate, engendred in the bloudde, is alayde. And the yonge pigyons, redy to fle, be the moste holsome to eate, for suche be of lyghte digestyon and of better humour. For the yonge pygyons, nat able to flee, are superfluously hotte, and moiste: wherby they engẽdre grosse humours, as Auicen sayth. But olde pygyons, for theyr ouer great heate, drought, and difficulte of digestion, are to be eschewed. And lyke wyse olde turtyls. The. vi. is a quayle. Some doctours saye, that a quayle is of lyghte substance, and engendreth good blud: and is very holsome for hole folkes. But after the minde of Isaac, quailes are worse than any other wylde foules: nor they are nat to be preysed, neyther for theyr nourysshemente nor for digestion. For through etinge of their flesche, the crampe is to be feared, as Auicen saythe. And he sayth, the reason is in the substaunce of theyr flesshe, that they engendre the crampe. And for this cause frẽche men bake & eate quayles with softe butterye chese. Yet by the quayle may be vnderstande an other byrd, a littel more than the forsayde pertriche, of the same colour, with redde feete and bille, of a delicious sauour. And on this wyse Rasis taketh a quayle, whan he preferrethe the flesshe therof aboue the flesshe of a stare, and all other foules. The. vii. is an osell: whiche lyke wyse shulde be eaten yonge. The. viii. is a phesande: whiche of all physitions is nombred for one of the beaste flesches. For

Aui. ii. cã 1 cap. de columbis.

Aui. ii. can. ca. de cot.

flesshe of that foule is mooste holsome for mans nature: and hit is meate for pryncis and greate estates. Conciliator saythe, that the wylde fesant is best both for helth and strength. And also peraduenture vnpuersallye, for as mochе as they be very lyke vnto hennes, and welnere of the same shappe. And they be dryer of aier and of fedyng, and larger of exercyse. The .ix. is a wodcocke, the flesshe of this bryde is speciallye holsome.

Auicen. ii. can. cap. de cubigine.

The .x. is a partrychе, whose flesshe, as Auicen sayth, is subtyle, and a great fatter, it scourethe away the dropsye, and comforteth the stomake, and also augmenteth carnall lust. Yet neuer the lesse hit is a bynder. And this flesshe Galen preferreth aboue al other. And hit is sayd, that customable eatynge of this flesshe, comfortethe the memorye.

Gal. 3. aliment orum cap. xvii. et xviii. de ingenio ca. ii.

The .xi. is a ruddocke, called robyn red breast, it eateth grapes, and fleethe swyftely as a stare dothe, but hit nourysheth better than a stare dothe, and they haunte mochе about the vines, and they be dronke by eatyng of grapes, & they be best i season to eate about al Halomas. The .xii. is Orex, whiche as some say is a fesant henne, and as some saye a more henne: whether it be a phesant henne or a more henne, the flesshe is of good nourysshement. The .xiii. is a byrde called *Tremulus*, whiche bryde commonlye abydethe nere the see cooste, and is lesse in quantite than a henne, & russet of colour, it cryeth lowde, & fleeth swefftely, and whan it plumeth vpon the

erthe

erthe ꝑ tayle waggeth styl, & therfore it is called *Tremulus*, and vppon the heed thereof growethe lõge fethers. Hit is nat the same birde the whiche is vulgarly called a wagge tayle. The.xiiii. and laste, is *Amarellus*, whiche also is a water foule, lyke vnto a ducke, but it is lesse. And to speake generallye, amonge foules to eate, they be best prepysed, that be swyfter in flyghte. And as the flesche of the forsayde foules are of a commendable nourysshement, and of easy digestion: so lyke wyse the flesche of some foules is of a dyscommendable nourischement, and harde to dygeste, and of vnegall complexion, as the flesche of geese, pecockes, and malardes, and vnyuersally of all foules that haue longe neckes, longe bylles, and lyue vppon the water. And so is the flesche of sparowes, whiche are excedynge hotte, and vntemperate, and stereth to bodylye luste. But touchynge the election of foules flesshe, ye shall vnderstãde, that theyr naturall norishynge muste be considered, that is whether they be restoratyue, lyght of digestion, lyghte of substãce, or of subtile operation, and so after theyr diuers propertes to preyse them. Wherfore Galen beholdinge the easy alteration and subtilte of pertriches flesche, preferreth them. But Rasis with Isaac consyderynge the subtilte and lyghtenes of the stare, preyseth that beste. Isaac also after the diuers intẽcions of wylde foules flesche preyseth diuers. Auicen cõmendeth the turtils flesche

aboue

aboue other, eyther hauynge respecte to the pro-
pzete, wherby hit strengthethe and comfortethe
a mans vnderstondynge, or els in the countre of
Araby, where Auycen was borne, turtylles are
better than in other contreys. Farther witteth
well, that the flesshe of foules is more holsome,
than of.iiii.legged beastes, for them that forsake
labour, and gyue them to study and contempla-
Galen. iii. alimen. tion: for hit is sooner digested, as Galen sayth:
yet this flesshe of foules is soner digested than of
beastes, and specially of partriches, whiche en-
gendreth clene and pure bloudde, that is dispo-
sed to augment and to sharpe the operations of
the brayne, the whiche is mans vnderstandyng,
cogitation, and memorye.

Si pisces molles sunt, magno corpore tolle.
Si pisces duri, parui sunt plus valituri.

This texte teacheth vs.ii. knowleges touching
the choyce of fysshe. For eyther fysshe is harde or
softe: if hit be softe, than the elder is the better.
The reason is, for softenes cometh of humidite,
the whiche is more digested in olde fysshe than in
yonge: & so whan such fysshes be yonge, they en-
gẽder moche more fleme thã whan they be olde.
And so it appereth, that an olde pele is holsomer
than a yonge, as some saye. But if suche fysshe
be harde, than hit is holsomer yonge, that is to
say, it is soner digested, as pykes & perches be.
Aui.ii.cap. de pisc ibus. For the hardnes resysteth digestion. For Auicen
sayth. Of harde fysshes take the smallest: and of

softe

ſofte fygges, chooſe the greatteſte.

Lucius et parca, ſaxaulus, et albica, teuca.
Gurnus, plagicia, cum carpa, galbio, truca.

Here are reherſed. x. ſoztes of fiſhes that be very holſome foz mans body. The firſte is a pike called the tyranne of fyſhes. Foz he not only deuoureth fyſhes of other kynde, but alſo of his owne kynde. On whome theſe verſes were made.

Lucius eſt piſcis rex et tyrannus aquarum.
A quo non differt Lucius iſte parum.

The fyſhe of a pyke is harde, & a pyke is ſwyfte in ſwymmynge. The.ii. is a perche dyzyued of this verbe *parco, parcis* to fozbeare oz to ſpare, by a cleane contrarye ſence, foz a perche ſpareth no fyſhe, but woundeth other fyſhes with his fynnes on his backe, noz a pyke dare not venture vpon a perche, but as Albertus ſayth, there is a naturall amite betwene the perche and the pike. Foz if the pyke be oues hurte of an other fyſſhe, he is healed with greate difficulte. And whan he is hurte, he goth vnto the perche, the whiche ſeinge him hurte, toucheth & ſucketh his wonde, and ſo the pike is healed agayne. And the perche is lyke wyſe an harde fyſhe. The thyrde is a ſee fyſhe called a ſole, whiche is aſpecial good fiſhe. The.iiii. is a whytynge. The fyfte is a tenche, whiche is a freſhe water fyſſhe, and the ſkynne therof is ſlyppery and ſlymye, and ſome what blacke, and the meate therof is harde. Whan ſo euer one wyll dreſſe a pyke, a perche, oz a tench,

he muste take the skynne away. The. vi. is Gurnus, whiche is a see fysshe. This fysshe is as great in quantyte, as halfe a mannes myddelle fynger, the whiche is eatē with ꝯ heed & fynnes. The. vii. is a playce. The. viii. is a carpe, a freshe water fysshe, the whiche is moche slympye: but great estates haue them sodde in wyne, and so the slympynesse is done awaye. The. ix. is a rochette, a see fysshe, and hit is a fysshe of harde meate & holsome, Some other textes haue gouio that is a goyen, whiche is a very holsome fysshe. The. x. is a troute, the whiche in eatynge is lyke samon, and yet it is no samon, hit is longe and not grosse, it is taken in great ryuers, and wylle suffre it selfe to be rubbed & clawed, beynge in ꝯ water & so it is taken, & therof pastyes be made with spyces, and hit is a ryghte deynte fysshe.

And touchynge the choyse of fysshe, ye shall fyrst vnderstande, that fysshe, if hit be compared to fleshe, is of lesse nourysshemente, and is lyghter of digestion, and the nourysshement therof is ful of fleumatike superfluities, colde and moyste, and they be hardly dygested, and abyde longe in the stomacke. And by reason that the stomacke laboreth in the digestynge of theym, and that other whyle they be corrupted in the stomacke, they receyue a certayne putrified qualite, and ēgendre thyrstynes. And surely the nourysshemente of holsome fleshe is better than of fysshe. Secondlye wytteth well, that see fysshe is better in the

regimēt

regiment of helth, than other of the same sorte that is taken in fresshe water. For theyr noryshement is nat so superfluous, and is more nere to the nature of flesshe. But bycause see fysshe is harder than other of the same sorte, that is taken i fresshe water: therfore it is of a more difficultie in digestion, and of a more pure nourysshement. Yet nat withstandyng, fresshe water fisshe is holsomer for sycke folkes, by reason of theyr feble digestion. Thyrdely, fisshe as well of salte water as fresshe, shulde be chosen, the whiche whan it is dressed is white and nat clāmy, ẏ is brittell, & nat very grosse, hit muste haue a good sauour, that doth nat soone putrifie, and a good colour, nor it may nat be bredde in lakes or pondes, nor in fylthye places, nor in water, wherin groweth yll wedes. And they oughte nat to be to olde nor to yonge, they shulde be swyfte of mouyng, and of smalle clammyshenes. And if it be see fysshe, we must chose suche as is takē in ryuers a good way from the see, and suche as haue the other forsayde conditions. And the more skalye that fysshe is, the better hit is: and it is lyke wyse vnderstande by the fynnes. For many fynnes and skales, betoken the purenes of ẏ fisshes substāce. Also amonge the see fysshe, they be the beste that be bred in the depest water, the whiche ebbeth & folowethe. And therfore the fysshe that is taken in the north see, that is more surginge, and more tempestyous, and more swyfte in ebbynge and

Cōdicios of good fysshe.

flowynge, is better than the fyshe that is taken in the deed or the south see. And ye shal lyke wise vnderstande of freshe water fishe. For fishe bred in depe water, is better than other of the same sorte bredde in shalowe waters, & lyttel broukes. And by this may sufficiently be knowē, whiche fyshe shulde be chosen, and whiche shulde nat. For beastial fyshe, as the see swyne, dogge fishe, and dolphyn are vnholsome in the regimente of helth. For they be harde of digestion, and of superfluous humours. Nor in the meate of the forsayde fyshes, the aboue nombred condytions appere nat, as whitenes, subtiltie, & suche other. And if those fyshes and suche lyke chaunce to be eaten, they shulde nat be sodde as soone as they be taken, but they shulde be kepte a fewe dayes after: tyll tyme the meate of them mollyfie, and waxe tender, without corruptynge of theyr substance. And also the forsayd fishes be better a littel corned with salte than freshe, or vtterly salte. And among all see fyshe, the forsayd condicions consydered, the rochet and gurnarde seme to be most holsome. For theyr meate and substance is mooste pure, and nexte to them is a playce and a sole. But ỹ meate of those two is more clāmye, lesse frangyble, lesse whyte, more grosse, and lesse subtyle: Nor the sauour or smelle is nat so delicyous, and perchance the whitynge is more cōmendable than the rochet. Yit is nat so grosse and clammy, as a playce and a sole, & the meate

therof

therof is frangyble inoughe; but the teleſſhe, ſmelle, colour, purenes of ſubſtance, and mobilyte conſydered, hit is nat ſoo good as a rochet and gurnarde: and lyke wiſe ye ſhal vnderſtand of hearynge: and the fyſſhe called *morua*, beynge yonge inough, draweth nere the forſayde fyſſhes in goodnes, ſo that it haue the aboue ſayde condicions: yet it is groſſer and more clammy than the forſayde fyſſhes. But ſalmon, tourbut, and mackerelle, be nat ſo good: For they be moche groſſer, more clammy, harder of digeſtion, and fuller of ſuperfluite. Therfore they be only holſome for labourers and yonge folkes of ſtronge complection: and theyr clāmynes, groſſenes, and coldnes, may be take away with certein ſauces. Amonge freſhe water fyſſhe (the forſayde condycions conſydered) the perche and pycke are the beſt, ſo that they be fatte: and nexte to them are the bendoſies, and than lopſters. And thoughe the perche be more ſkalye than the afore ſayde fyſſhes. Yet the meate therof is as whyte, frangyble, and ſubtyle, as the pyke and carpe: and hit is ofte founde in pondes. And vniuerſallye, the beſt freſſhe water fyſſhe of the ſame ſorte, is it that is taken in water that is ſtonye in the bottum, rounnynge northe warde, depe, and laborynge moche, where vnto rounneth no brdeurs of cytes: and wherin no wedes growe. Creueces both of the ſee and ryuers, are moche nutratiue, nor they do nat lyghtly corrupt ꝑ ſtomake:

but they be harde of digestion. Farther more note, that freshe fyshe dothe moyst the body, and encreace mylke and sede of generation: and is very holsome for colerike folkes. And after gret trauayle or moche labour, we shoulde nat eate fyshe, for than it sone corrupteth in the stomake. And they that haue a weake stomake, or full of yl humours, ought to be ware of eating of fishe. More ouer, grosse fishe, corned with a littel salt, is better than freshe fysshe. And fysshe of longe tyme saltynge is vnholsome. Also fyshe & flesshe to gether shulde nat be eatē: nor fyshe and white meates: nor fishe shulde nat be eaten after other meates. Also fyshe a lyttell salted, and in smalle quantite taken is holsome: hit sterethe vp the appetyte, and fortyfyeth hit, if one haue an appetite therto.

Eating of fysshe good and badde.

Vocibus anguille praue sunt, si comedantur.
Qui phisicam non ignorant hec testificantur.
Caseus anguilla nimis obsunt si comedantur.
Ni tu sepe bibas, et rebibendo bibas.

The auctor saythe here, that the yele is an vnholsome fyshe, and specyally it hurteth ỹ voyce. And this he prouithe by the sayinge of physytions, and studentes of naturall philosophy. The reason is, bycause an yele is a slimye fyshe, clammye, and specyally a stopper: and hit wanteth moche of the conditions of good fishe before spoken. And this that is sayde by an yele, maye be vnderstande of lampreys: all thoughe lampreys

eyes be a lyttell holsomer than yeles, and lesse leoperdouse, for that they be not so clammy and so grosse as yeles be. And thoughe these fysches be delycyous in taste, yet they be very perillous: for theyr generation in the water, is lyke the generation of serpentes on the erthe. wherfore hit is to be douted leste they be venomous, and therfore the heedes and tayles, in whiche the venome is wonte to be, and lyke wyse the strynge within, shuld in no wyse be eaten. Also it is good to plunge theym alyue in good wyne, to take away theyr clammynes, and lette theym lye stylle therein tylle they be deed, and than lette them be dyghte with galentyne made of the beste spyces, as great estates cokes are wonte to do: yet it is good to parboyle them twyse before in wyne and water: and that broth done away, to sethe them through, and to make galantyne for them, orels to bake them, or frye them in grene sauce with stronge spyces, and a lyttell good wyne in wynter, and in sommer to dresse theym with a lyttell wyne, ver ieuse, and vineger, but he that can forbeare these two fysches doth best. Farther the text sayth, that chese & yeles do hurte moche, if they be eaten, and this is to be vnderstonde, if ye eate great quantitie therof. The cause of chese is before shewed at *Persica poma. &c.* And of yeles here nowe before. Hit foloweth in the texte, that if those thynges be taken with ofte drynkynge of wyne, theyr hurtefulnes is amended: and thys

shulde

shulde not be vnderstond of subtile and percyng wine, nor of wine that is giuen in way of dryncke conductyue, for suche wyne shulde nat be gyuen vpon meate, the whiche meate engendrethe yll humours, whan hit is eaten: nor before, nor after it is digested, as Auycen saythe: For than suche wyne enduceth great hurte, for it causeth yll humours that are engendred of that dryncke, to entre in to the extreme parties of the bodye: whiche peraũture were nat able to entre without helpe and leadynge of the wyne. But this is to be vnderstande of stronge wyne, not greately percynge, ofte and in smalle quantite gyuen, to thentent to myxe the meate to gether: For suche wyne dothe alaye the malyce of the meate, and comfortethe digestion, and dyrectethe the fleumatike colde humours, wherfore hit helpethe the digestion of chese and yeles, whiche are of yl digestion.

Aui. iii. i. ca. de regi. aque et vini.

Inter prandendum sit sepe parumq; bibendum.
Si sumas ouum. molle sit atq; nouum.

Here the auctour toucheth. ii. thynges. The first is, that one at dyner and supper shulde eate well and dryncke ofte and a lyttell at ones. And not to do as a brute beaste doth, that eateth his fylle of meate, and dryncketh afterwarde. For the better the dryncke is myngled with the meate, the soner the meate is mollyfyed, and the more capace of digestion. And here is to be noted, ỹ there is. iii. maner of dryncknges. The fyrste is hit, that myn-

myngleth the meate to gether: the .ii. is it that dilateth. The.iii. is it, that quencheth thyrste. The fyrste that we spake of is to be vnderstande of drynke myngled with our meate, though we be nat thyrsty. Thus we ought to drynke euē as we haue eatē a lyttel. For except a better reason, I saye we maye nat abyde tyll the meales ende, nor tyll we be a thyrst. And this maner of drynkynge is speciallye good for them that feede on meate that is actually dry: as appereth by sicke folkes, that eate drye breadde. But suche as be in good tempre, shoulde not drynke to quenche their thirst tyl the meales ende: for than cometh the true thirst, by reason that the meate is hotte and drie. Hit is not very reasonable, that thirst & hunger shulde assaile vs both to gether: for they are of contrary appetite. And thus one shoulde drynke after as the thyrst is more or lesse. Drynkynge dilatiue is mooste conueniente after the fyrste dygestion regularlye, and a lyttelle before we take other meate. And this maner of drynkynge is holsome, whan the meates before take be grosse in substaunce: Nor thus to drynke, we maye nat tary tyll we be thyrstye. For this drynkynge prepareth the stomacke to receyue other meate, and causethe the meate that is digested to departe frome the stomacke to the lyuer: nor this drynkynge shulde not be in great quantyte, to thende it maye be soone digested. For before hit be dygested, hit goothe not to the lyuer. And

this is of trouth, excepte suche dryncke dilatyue be water, in whiche one muste nat tarye tyll digestion before it come to the lyuer. But regularlye conuenyente dryncke dilatyue or permyxtyue, ought to be wyne, ale, bere, syder, prey, or suche lyke, but wyne is best: Secondlye, the grosser, dryer, and colder the meate is, the stronger the dryncke permyxtyue and dilatyue shoulde be. And contrarye wyse, the hotter, subtyler, and moyster the meate is, the weaker the dryncke permyxtyue and dilatiue shulde be. And the more subtyle, hotte, and digestible the meate is, the weaker the dryncke or wyne oughte to be. Wherfore one oughte to dryncke stronger wyne with beke, then with chykens, and stronger wine with flyshe than with flesche. The.ii. doctrine is, that if we wyll eate an egge, hit muste be rere rosted̄e and newe. The cause thereof is before shewedde.

Pisaq; laudare decreuimus ac reprobare.
Pellibus ablatis sunt bona pulsa satis.
Sunt inflatiua cum pellibus atq; nociua.

Here the auctour saythe, that peason some waye be holsome, and some waye vnholsome. They be holsome to eate whan the huskes be takē away, for if they be eaten in the huskes, they enflate. And therfore it is not artificiall to eate theym in the huskes, for the nature of ẏ within and ẏ huskes disagre. The one laboreth to be losed and to go out: the other withstandeth, and byndeth, as

Isaac

Isaac sayth. Wherfore they cause roumblynge, gnawynge, and inflasion in the bealy. And peasen doo nat this alonelye, but also all poulce, as beanes, chyches, chestons, and suche lyke. And specially suche as haue moche huske, as beanes and blacke ryce. Also the huske of them all norisheth worse than the pythe within. And here is to be noted, ỹ there is a maner of whyte rounde pesen: wherof the cod is very smal and thynne: and one maye eate these peasen with the huske, more surely than other, al though it were better to hulle them. And all be it that the reason afore sayde is trewe touchynge all poulce, yet ye shall vnderstande, that the hulles of grene poulce is lesse, and lesse dyuersyte is betwene the huskes and the pithe within, and more easye to digeste. And therfore some say they be more holsome for folkes in helthe: but it is nat so, for grene pulce is of ryght greatte superfluitie and corruptyble substãce, wherfore they be lesse holsome for holle folkes. And note this for a treuth, that dry pulce if ỹ vtter huske be taken away, is more holsome thã grene: but grene is better than dry vnhulled. Farther, the substance of all poulce is inflatyue and harde of digestion: and their yl norysheмẽt is vnholsome in the regiment of helthe: but the broth of them is holsome. For the broth maketh the bealye laxatyue, and maketh one pysse, and vnstoppeth the veynes. Wherfore it is holsome at such times as folkis vse grosse and opilatiue

meates, as on fastynge dayes. For this broth or pottage conuenientlye made, is nat so hurtefull as the substance: therin is no inflasyon, nor difficulte of norysshement or digestion. This broth is made on this wyse. The ryce or peasen muste be layde in warme water, and therin to be all to rubbed with ones handes a good whyle: and after in the forsaide water shulde be tempered al the nyght: & therin the nexte nyghte folowynge to be boyled twyse or thryse, and than dyghte, and so reserued. And whan the houre of dyner drawethe nere, to dresse hit with cynomum and saffron, and a lyttell courtsye wyne put therto: and than boyle hit ones, and so eate it at the begynnynge of dyner or soupper. And the broth or pottage of ryce and of rounde whyte peason is very holsome and frendly to mans nature: and lyke wyse they substance.

Lac ethicis sanum, caprinum post camelinum.
Ac nutritiuum plus omnibus est asininum.
Plus nutritiuum, vaccinum sit et ouinum.
Si febriat caput et doleat, non est bene sanum.

To chose mylke

Here the auctour teacheth vs terteyne lessons to chose mylke. Fyrst goottes milke is holsome for them that be in a consumptyon, or be leane, or that haue a consumyng ague. And Auicē sayth, that goottes mylke and asses mylke is good for them that be in a consumption. By reason that goottes mylke is temperate, & norysheth moch. And nexte to this is camelles milke. For that is subtyle,

Aui. ii. cā. ca. de lacte. t. i. 4. tract iii. capi. de remor. medic. humect ethicos.

ſubtyle, very wattryſhe, and moyſt, and by reaſon that hit is verye moyſte, hit nouryſheth but lyttel: and therfoze it is nat ſo holſome foz them as goottes mylke is: yet this camelles mylke, newelye after folynge, is holſome foz them that haue the dropſye, and foz theym that haue any dyſeaſe in the lyuer: foz it reuiueth the lyuer, as Auicen ſaythe. Secondlye he ſaythe, that aſſes mylke is moſte holſome foz dzye folkes in a conſumption. This is of trouth, if ye wyll compare aſſes mylke, with mylke of other bzute beaſtis: foz hit enclyneth to coldnes and humydite, and is ſubtyle and ſoonet entreth: and moze ſlowely conieleth, thanne the mylke of any other bzute beaſte, as Galen ſaythe. The ſame ſaythe Auicen, and that after womans milke, there is none to aſſes mylke. And he ſaythe, if any helpe the feuer ethycke, it is aſſes mylke: yet to compare aſſes mylke with womans mylke, hit is nat ſoo holſome. Foz womans mylke taken by ſuckyng, is moſte holſome, as Auicen ſaythe. By reaſon that womans mylke is colde, moyſte, and moze lyke to mans nature, hit entreth moze ſwyftely, and is digeſted moze ſooner, & nozyſhethe better. And this mylke to be gyuen to them that be in a conſumption, ſhulde be mylked as nere the pacientes beddis ſide as is poſſible, and fozth with to mynyſtre it vnto hym, leſt the aier cozrupt it. And here is to be noted, that in ſome caſis, ſower oz butter mylke is better foz folkes in a cõſumption

Aui. ii. can ca. de lacte

Galen. vi. de ingenio ca. vii. Aui. de. la.

Auicen. i. quar. loco. prealleg.

tion than womans mylke or asses. Fyrste whan by this feuer ethicke, they be cast in a lasse. The. ii. is whā they suspecte coagulation of the milke in the stomake, either by behemente heate of the feuer, orels bycause the stomake of it selfe is colerycke, the mylke shoulde tourne to coler. The. iii. is, whan the ethycke feuer is coupled with a putrified feuer: specyally whan there be nat many opplations in the interyour partes. For sower mylke restreineth the bealy, and doth nat lyghtly turne in to coler, for the buttryneſſe of it is goone: wherby the mylke dothe lyghtly enflame: nor in a putryfyed feuer it is nat soone putrified. The. iiii. if ỹ stomake be foule mylke dothe lyghtly corrupte therin. The. v. is, whan he that hath the ethycke dysease, abhorrethe the dulce and cleane milke, but nat the sower or butter mylke. The. iii. lesson is, that cowe, mylke and shepes mylke are more nutratyue, for they be fatter and grosser then other, as Auicen saith, And all those beastes mylke, that in bryngynge forth their yonge, cōtinue longer thā a woman, is vnholsome, but the mylke of those, that beare egally with woman, is most holsome, as cowe mylke. But Rasis saythe: that the cowe mylke is the grosseste mylke that any beaste gyuethe: and therfore hit is holsomer than any other, for them that desyre to be fatte. The. iiii. lesson is, that mylke hurtethe theym that haue the ague, or the heed arhe. The cause why is afore shewed

Auí. ii. can. ca. de lac. ca

Rasis. iii', Alman. ca. de lacte.

at Persica poma. &c.

Lenit et humectat solvit sine. febre butirum.

Here the auctor sheweth thre propretes of butter. The fyrste is, butter mollyfyeth the bealye, and makethe it slypperye, by reason that it is oylye. The.ii. is, that butter is moyste, for hit is made of the best parties of the mylke, wherfore it must nedes be moyst, seyng that the mylke is moyste, wherof it is made. The thirde is, that it leuselthe the bealye, and that is by the slypperynes that it causethe in the guttes. These three propretes Auycen reherceth. And these three propretes butter enduceth in a bodye, that is not sicke of a feuer for: it hurteth theym that haue an ague, by reason that ỹ vnctuosyte of the butter augmentethe the heate of the feuer. And all be hit that butter causethe the forsayde propretes: Yet by reason that hit is ouer moyste, and vnctuouse, hit is vnholsome in the waye of meate, and specially to eate moche therof. For hit engendreth lothsomnes, and maketh the meate to swymme aboute the bzymme of the stomake: and larethe the bealye out of measure, and prouoketh one to vomyte. Therfore butter shulde in no wyse as meate be eaten in great quantite, and specially hit shulde nat be eaten after other meate: but to vse it with other meate, it is very holsome.

Three propreties of butter.

Aui. ii. can. ca. de butrio.

Incidit atq; lauat, penetrat, mundat quoq; serum.

Here thauctour sheweth .iiii. propretes of whey. The fyrste is, hit is incysyue or subtyle. The .ii.

The propreties of it vvhey.

it is washynge or scourynge. The thyrde is persynge, whiche properte procedethe of the fyrste. The fourth is, it clenseth or pourgeth. Auycen recytynge these propertes sayth: That whey is subtiliatiue, washynge and leusinge, and therin is no mordication. Rasis sayth, that whey doth expelle ruddye colet, skabbes, and pusches, and also pympuls in the face, and also it is holsome for theym that haue the tanders, and for theym that be dystempered by to moche drynkynge of wyne.

Aui.ii.can. ca.de lacte.

Rasis.iiii, Almas.

Caseus est frigidus, stipans, grossus, quoq; durus.
Caseus et panis bonus est cibus hic bene sanis.
Si non sunt sani, tunc hunc non iungito pani.

Foure properties of chese.

Here the auctour recyteth.iiii.prorretes of chese. The fyrste is: that chese is naturallye colde. And this is to be vnderstonde of grene chese, the whiche is colde and moyste, and nat of olde chese, the whiche is hotte & dry: as Auicē sayth. Or elles hit may be vnderstonde by chese, that cruddethe onely of ỹ mylke without mynglinge of any other thynge. For there is some chese naturally hotte, that heateth the stomake, & biteth the tonge by mynglynge of other thynges therewith, as some chese that is grene in coloure, of whiche if one eate moche in quantite, hit doothe heate & enflame the body. The seconde prorrete is, that chese makerh one costyke, and this is of trouthe, specially if it be harde, and made with moch venles. The thyrd properte is, that al chese

Auii.ii.can. ca.de caseo

en-

ingendzeth grosse humours: for al chese is made of the grosser and moze erthy parte of the milke. The .iiii. pzopzete is, that mylke byndethe the wombe, and this and the .ii. is all one. Farther the texte sayth: that though chese, that is eaten alone be vnholsome, by reason that hit causethe yll digestion: yet if one eate a lyttel courtsy with bzeadde, it shall digest with the bzeadde, and nat other wyse: And this is of trouth, if holle folkes and nat sycke eate hit. we spake before of chese at *Nutrit et impinguat &c.*

Ignari medici me dicunt esse nociuum.
Sed tamen ignorant cur nocumenta feram.
Languenti stomacho caseus addit opem.
Si post sumatur terminat ille dapes.
Qui phisicam non ignorant hec testificantur.

Here the auctour blameth them that absolutely repzoue the vse of chese. And expzesseth. ii. vtilites therof. Fyzst chese cõfozteth a sicke stomake. But note well, that all chese doth not ease euery diseased stomacke. In some cases all chese hurteth the stomake of selde knyttynge, and euerye stomacke weaked by longe syckenes. But newe grene chese of smalle clammynes, comfozteth a hotte stomake, as Rasis sayth, it repzessethe his brounes and heate. And eke it comfozteth a dzye stomake, by reason that hit is moyste. And olde chese oz verye tarte oz moche cruddye, hurtethe moche suche stomakes. But olde chese, oz verye cruddy chese comfozteth the stomake, aboute the

whiche hangethe moche fleume: for fuche chefe with his tartenes cuttethe and fcourethe a waye the fleme. But newe and fofte chefe hurtethe fuche a ſtomacke ryght moche. The ſecõd vtilite is, that chefe that is eaten after other meate, maketh it to diſcende downe in to the place of digeſtion: that is the bottum of the ſtomake. All this they knowe, that haue the verye fcyence of phyſyke. And Raſis ſaythe: that a lyttell curtſye of tarte chefe, eaten after meate, fortyfyethe the mouthe of the ſtomacke, and taketh awaye the ouer moche ſacietie, and lothynge, the whiche ſwete and vnctuous meates are wont to engẽdre aboute the ſtomakes mouthe.

Inter prandendum ſit ſepe parumq; bibendum.
Vt minus egrotes, non inter fercula potes.

Here the auctour teacheth two leſſons. The firſt is, that a man at his meate ſhulde drynke lyttell and ofte. But this thynge is al redye declared. The.ii. leſſon is, that betwene meales one muſte forbeare drynke, ſpeciallye if the meate that he dyd eate be vndigeſted in the ſtomake, excepte greatte neceſſyte conſtrayne hym to drynke, for drynkynge than letteth and breakethe digeſtion of the meate that is afore eaten. For hit cauſethe the meate to deſcende from the ſtomacke vndygeſted, and marrethe the appetite, it greueth the bodye, and engendrethe the feuers, and other dyſeaſes.

Vt uites penam, de potibus incipe cenam,

Here

Here the auctoure saythe, that one oughte to begyn his soupper with drynke. Some expounde this verse thus. If thou wilte eschewe sycknes, drynke at soupper or thou begynne to eate. But this expositiō is reproued. For after phisitions, a man shulde begynne his soupper with meate, and nat with drynke. And all thoughe this boke was made for englysshe men, yet they kepe nat this rule: for at what houre of the daye soo euer they drynke, they eate fyrste a morsel of breadde. Therfore this verse may be expoūde other wise: taking drinke for meate moyst & easy of digestiō as Hippocrates taketh drynke whan he saythe. It is easier to fyl one with drinke thā with mete. So that the sentēce of this verse shulde be thus. It is better to begynne our supper with drinke, that is with meate moyst, and easy of digestion, than with meate that is grosse, harde, and of yll digestion. The reason is, if one eate meate that is moyst and easye of digestion, after meate that is grosse and harde of digestion, by reason of the dygestyue heate of the nyght, it wyl be dygested longe before the grosse meates. And whan it cannat for the grosse meate that is vndigested haue issue, it bournethe ouer moche: or if it issue, it pluckethe with it parte of the grosse meate that is vndygested. Therfore it is beste to begynne with meate moyste and easy of dygestion: that whan it is dygested, it maye without lette issue oute.

Hippoc. ii. partic. aho.

Singula post ouа pocula sume noua.
Post pisces nux sit, post carnes caseus assit.
Vnica nux prodest, nocet altera, tertia mors est.

Here be certeyne lessons. The fyrst is, to drynke a draughte of wyne after one hath eaten a newe laid egge rere rosted, is very holsome. The reason maye be, bycause a newe layde egge rere rosted, is of right great nourysshement, and easely digestethe: and hit is of that sorte that in smalle quantite nourisheth moche: and principally the yolke, as is before sayde at *Oua recentia*, So that the wyne, whiche is frendlye to nature, causeth that the egge is more desyrously drawen of the nourysshynge membres, and helpeth it to entre. An other cause maye be. An egge discendeth but slowely downe: and drynke helpeth it to discēd. The. ii. doctrine is to eate nuttes after fysshe in stede of chese. For nuttes by reason of theyr drynes, hyndrethe the engendrynge of fleume, that is wonte to be engendred of fysshe. And for this cause, nuttes are the laste seruyce in lente. The. iii. lesson is, that after fleshe we muste eate chese ✠ nat nuttes, for nuttes do dry ouer moche, and so doth nat chese: but hit causeth the meate to discende to the bottum of the stomake, where the vertue of digestion is. And this is certeyne, if the chese be neyther to olde nor to newe. Farther the texte hath in the laste verse, that a nutte megge is holsome for the body: it makethe the mouth to sauour well, it comfortethe the syght,

A nutte megge.

and

and lyke wyse the lyuer, and the splene, and specially the mouth of the stomake, as Auicen saith. But the other commune nutte, called a wallnutte, is hurtefull. This wallnutte, as Auicen sayth, doth enflate, it engendrethe ventosyte in the wombe, it is harde of digestion, and sterethe one to vompyte, and that is by reason that it is hotte. But the.iii. nutte, that is the nutte of the crosse bowe is deth, for ỹ crosse bowe sleeth men. Or elles we may vnderstande the nutte methel: which, as Auicen saythe, is venomous, wherfore it sleethe.

Aui.ii.can ca. de nuce muscata.

Adde potum piro, nux est medicina veneno.
Fert pira nostra pirus, sine vino sunt pira virus.
Si pira sunt virus, sit maledicta pirus.
Si coquas antidotum pira sunt, sed cruda venenum.
Cruda grauăt stomachum, eleuant pira cocta grauatum.
Post pira da potum, post pomum vade fecatum.

In the fyrste verse here the auctour lernethe vs to drinke wyne after peeres. For peeres (as it hathe ben before sufficiently declared at length) engendre ventosyte: and of theyr proprete they cause the colyke, and engendre bloudde fulle of aquosyte. And therfore with them one shulde drynke stronge wyne: whiche consumeth ventosites and aquosites engendred of peres. Secondly he saythe, that nuttes is a remedy agaynst venome: as it hath bene shewed at Allia nux &c. Farther in the.ii. and.iii. verse he sheweth, that peres that be eaten without wyne, are venomus,

that is hurtefulle to mans nature, the cause is shewed in the fyrste verse. Yet for all that peres be nat venomous symply, for if they were, they wolde slee vs, and peres so doynge are accursed. In the. iiii. verse he shewethe, that rawe peeres are venomous, that is to saye hurtefull: for they make the humours to boyle, and brede ꝑ colyke, fleume, and skabbe: yet if they be sodde, they be medycynable, in maner as is before sayde, that is to say with wyne: and specially if they be eatē after other meate, for so they expulce ꝑ dregges. In the. v. verse he sayth, that rawe peres greue the stomake: for they hynder digestion, and inflate: but sodde peres releue the stomake that is greued, and disposen it naturally. In the laste verse are. ii. thynges. The fyrste is after peeres we must drynke, for the cause before sayde.

Aui. ii. can. ca. de pom.

The. ii. is, that after the eatynge of appuls, we muste go to syege: for Auicen saythe: If swete or sower appuls fynde any grosse humours in the stomake, they force them to dyscende frome thence to the guttes: for appulles are moche inflatiue, and engendre ventosites: whiche nature expelleth to the inferyour partes.

Cerusa si comedas tibi confert grandia dona.
Expurgans stomachum, nucleus lapidem tibi tollit.
Et de carne sua sanguis erit q. bonus.

Eating of cheryes

Here the auctour declarethe. iii. commodytes that come by eatynge of cheries. The fyrste is, that cheries purge the stomake. This some saye

is

is trouth, whan the stones be broken and eaten with all: for these.ii.together, of their propete scoure and clense. The.ii.is, that the kernelle of the chery stone, by his vertue, breaketh the stone in ones raynes or bladder: and hit is eaten drye or made in milke. The thyrd is, that the substance or meate of cheries engendreth very good blud, and it comfortethe, and fattethe the bodye. And this is proued by experience, for we see that sparowes, whiche are greatte eaters of cherres, in cherye tyme their lyuers be farre greatter than in other seasones. wherby it appereth, that cheryes encrease and cõforte the lyuer. Yet here is to be noted, that there be two sortes of cherres, grosse, and smalle. And eke of the grosser are two sortes, some are swete, and some sower. Al dulce & smal cherres are vnholsom, for they be lightly corrupt, and brede vermyn. The grosse & sower cheries are called cina, and of these are. ii. sortes. Some be ruddy and softe of substãce, and suche must be eaten freshe & newe gethered, and at the begynnynge of dyner, their nature is to scoure the stomacke, and to prouoke the appetite. The other be blacke, grosse, & harde of substãce, and specially the sower. And these shulde be eaten after dyner or soupper. The cause is, for by their sowernes they close the mouthe of the stomacke, where by the better and spedyer dygestyon followeth.

Infrigident, laxant, multum prosunt tibi pruna.

Here

Here the auctour reciteth two vtilites that come by eatynge of prunes. Fyrste, prunes coole the bodye. And therfore Portugals that dwelle in a hotte countre, sythe prunes alwaye with theyr meate. The second, prunes make one to laske, by reason of theyr humydyte and clammynes, as Galen sayth. This is of trouthe if they be rype. For prunes that be nat rype, be styptycalle and nourysche lyttell, as Auicen sayth. And thoughe Damaske prunes haue the forsayde vtylytes, yet proprelye they be ascryued to prunes of Armenye, For prunes of the countre of Armenye, are better than any other: And they vnbynde the wombe more vehemently than any other, as Auycen saythe. And wytteth wel, that rype prunes are vsed, and not vnrype. And prunes most holsome for mans nature be ỳ longe ones, that haue lyttel substance about ỳ stone, smal, harde, and in maner dry, and the vtter skynne thynne: and they shoulde not be swete in taste, but some what sower, and of this sorte are Damaske prunes: & these refreshe & coole the body, as sayd is. There be manye other sortes of prunes, whose vse is not accepted. There be also prunes called wylde prunes, ỳ whiche growe in the woddes: these be not laxatyue: of them water is distilled to bynde the wombe. Prunes that are taken to make one to laske, muste fyrste be layde in colde water, for than they coole and moyste more perfectly, & by theyr styppynes they leuse the coler,

Gal. 2. alimentorum.

Au. 2. cāca de prunis.

The best prunes,

that

that they come to, and so the stomacke is better disposed to receiue fode. And here is to be noted, that the moyste pzunes and newe are moze alteratyue, thoughe they be of woze nourysshement, and of moze superfluite: but dzye prunes comfozte moze, and better nourysshe the bodye. And as it is sayde by pzunes, soo after the maner is vnderstande by cheryes. Yet not withstandynge the humydite of cheryes is subtile & lesse clãmy, wherby they nourysshe lesse than pzunes.

Persica cum musto vobis datur ordine iusto,
Sumere sic est mos, nucibus sociãdo racemos.
Passula non spleni tussi valet, est bona reni.

To drink vvyne vvith peches.

Here the auctour teacheth thzee doctrynes. The fyzste is. That with peaches we shoulde dzynke muste foz two causes. The fyzste is, foz muste, is hotte, & boyleth in our bodye, whiche boylynge and heate fozdothe the coldenes of the peache. The seconde cause is, peaches be tyghte colde, and cole the body verye moche. Therfoze that wyne shulde bè dzonke vpon them, whiche heatethe moze than other: and that is muste, whiche is knowen by expertence. The maner howe we shulde eate peaches and other frutes, is declared at Persica poma. &c. The second doctrine is, þ with olde dzye nuttes we muste eate relyns. Foz newe gethered nuttes are holsome all alone: but olde dzye nuttes are greate dzyers, and thzough their vnctuosytye they lyghtelye enflame the bodye: wherefoze reylyns with theym muste be eaten

whiche restrayne inflammation and drines, by reason that they be moyst. And of nuttes, is spoken more largely at *allea nux. &c.* The.iii. doctrine is, that resins of corans hurte the splene, for they cause butoptilation therof: yet they are holsome for the raynes, for by theyr prouokynge of urine they pourge the raynes.

Scrofa, tumor, glandes, ficus cataplasmata cedit.
Iunge papauer ei confracta foris tenet ossa.

Here the auctour sayethe, that playsters made of rygges are holsome agaynst thre diseases, that is to say swynes yuel, kyrnels, and swellynges. By swynes yuel is vnderstande inflasion vnder the chinne aboute the throte. And hit is called *Scrofula a scrofa* that is to saye, a sowe or a swyne, eyther bicause this disease chanceth many times to swyne through theyr gulositte: ozels bicause ỹ shappe of this disease is likened to a swine, as Iuycen sayth. By kyrnels are vnderstand impostumes, whiche commonly chance vnder the arme pyttes, and in the groynes. And by swellyng may be vnderstond inflasyons in any parte of the body. Wherfore to hele these impostumes, and specially to rype them, rygges shulde be sod in water, and with the water shulde be myxed a lyttell curtsy of vyneger, ỹ whiche helpethe the vertue of rygges to entre. And whanne hit is sodde, the rygges muste bebeaten in a morter: and than myngled with a courtsy of the water that they were sodde in, and so make a playster.

Aui.3.4. tract.2.ca. de stropulis.

A plaister made of rygges.

A playster is properly a medicine made of some herbe, or flower, and the toyce therof: as this verse saythe *Cum succum ponis et herbam, tunc cataplasma facis.* The. ii. vtylyte is, That a playster made of figges and popy sede toyneth or setteth broken bones to gether agayne. And they muste be sod to gether in water without vynegre: and than stampe it in a morter, and put therto a lyttel of the water that it was sodde in, and so laye it to the sore. The reason herof may be: bycause popy sede both taketh awaye the sensyblenes of the membres, wherby the ache, that is wonte to chance in breakynge of bones, is done away, and prouokethe one to slepe. And the fygges do drawe the humydytes of the bodye to the vtter partes: whiche humydytes broughte to the bones, wyl drawe, retayne, or holde them to gether, but neuer perfectely knytte them. And wittethe well, that there be. iii. kyndes of popies, whyte, redde, and blacke. The redde is venomous, and groweth amonge corne. The yonge scholers are wonte to stampe the flowers therof, to make redde ynke.

A playster of figges & popye sede.

Pediculos, veneremq; facit, cuilibet obstat.

Here be declared. ii. operations of fygges, fyrste moche eatynge of fygges makethe one lousye: and this is for certayne, if the fygges be dry, as Auicē sayth. The cause is by reason of the malicyousnes and corruptyon of the humour that is of them engendred. An other cause maye be, by

Eating of fygges.

Auī. ii. cā. cap. de ficubus.

reason that fygges stere one to sweate moche, wherof lyce are engendred. The. ii. operatyon is, fygges stere one to carnal lust: and lyke wise they haue many superfluites, and augment the sede of generation.

Multiplicant mictum. ventrem dant esc̃ula strictum.
Esc̃ula bona dura, sed mollia sunt meliora.

Here are declared. ii. vtilites of medlars. The fyrste is, that they encrece vrine: that is by reasone that they make the dregges harde, and soo the wattrynes tournethe in to moche vryne. The. ii. vtilite is, that medlars make one costyue, by reason of theyr sowernes and stipticite, and therfore the texte saith, that harde medlars be better to stoppe the laske. But yet the softe medlars be better then the harde: for they nourysshe more and bynde lesse. And here is to be noted, that medlars nourysshe lesse than appulles, peres, peches, fygges, and suche lyke: whiche thynge apperethe playnely by theyr egrenes of relysshe or taste, and hardenes of theyr substance after they be ryped on the tree, and therfore we shulde eate fewe medlars, and rather in waye of medicine thā meate, and bycause medlars rype nat on the tree softe inoughe to eate, they muste be layde in strawe tyll they be softe: And than they be more delectable and lesse stypticall.

Prouocat vrinam mustum, cito soluit, et inflat.

Here the auctour recityng. iii. ppretes of muste sayth, that it prouoketh one to pysse, by reason ỹ

the

the erthy partes scouryngly bitethe the bladder whan they come therto: ꝑ whiche constraynethe the bladder to auoyde the vryne. And this propzete is vnderstande of mustes, ꝑ haue bytynge lyes, as moche reinnische must hath. Foz mustes that haue grosse lyes do nat nyppe, but rather stoppe and lette the vrine, as is befoze sayde at *Impedit vrinam. &c.* The. ii. propzete is, muste makethe one lyghtely to laske. The reason why, is shewed in the fyzste propzete. Thyzdly, must is inflatyue: foz the boylynge that it makethe in the body, reyseth vp ventosytes. The causes of these two propzetes are shewed befoze at, *Impedit vrinam.*

Grossos humores nutrit seruicia, vires
Prestat, augmentat carnem, generatq; cruorem.
Prouócat vrinam, ventrem quoq; mollit et inflat.
Infrigidat modicum, sed plus desiccat acetum.
Infrigidat, macerat, melãc dat, sperma minorat
Siccos infestat neruos, et pinguia siccat.

Here the auctour reherslynge. ii. thynges declareth. viii. propzetes of ale oz bere. Fyzst he saith that ale engendzethe grosse humours in mans body, whiche is of trouthe in regarde of wyne. And after the diuersite of cozne oz gros substãce that the ale is made of, the grosser humours it engendzethe. Secondly, ale augmentethe the strengthes: and this dothe ale that is made of the best graine and wel sodde, for by reason that it nourysshethe moche, it encreasethe strengthe.

Thyrdely, it encreacethe fleshe: by reason that it nourysshethe moch: and for the same cause it encreaceth the blud. And these. iii. laste properes be in stale ale: that is wel sodde, and made of the beste grayne. Fyftely, it sterethe one to pysse. Syrtely it maketh one to laske. And these. ii. properes be in clere bere, that hath moche of the hoppe, as bere of Amburgens, whiche by reason of the hoppes it bryngethe one in a laske. And it is nat good for theym that haue a weake brayne. For this bere, by reason of hoppes, doth lyghtely ouercomme the brayne. Seuenthly, it enflatethe the bealye: this is of trouthe yf it be yll sodde, as Hollande bere dothe: whiche enflateth moste, and stoppeth, and therfore it fattethe right moche. The. viii. is, that a littel curtsy ale cooleth. So doth bere of Hollande, Brabande, Heynaulte, and Flandets. And this is it that we vse dayly. And this proper is for certayne in respecte of wyne. Here is to be noted, that ale maye be made of ootes, barly, & wheate. And as the grayne is altered, so is ỹ cõplectiõ of the ale. Hit that is made of barly, enclynethe more to colde, for barlye is colde. Hit that is made of barly and ootes, stoppe the lesse, and lesse ingendreth ventosytes, and nourysheth lesse. And ale made of wheatẽ malte, enclyneth more to heate, it nourisheth more, and stoppeth more. And the grosser the ale is, the worse it is, the subtyler the better. Farther, ale that is made of thynges,

that makethe one dronke is worste, as of darnel. For this greyne specially engendreth heed ache, and hurteth the senowes. Farther in the texte are. v. propretes of vyneger. The fyrste is, it dryeth. For Auycen saythe, it is a stronge dryer. And therfore phisitians bydde in the tyme of pestilence to vse it with meate and drynke. For Auycen sayth, he ỹ vseth vyneger in his meate and drinke in pestilence time, nedeth nat to drede the sykenes. The secõd is ỹ vineger of his owne propzete colethe. Thyrdely it maketh one leane, by reason that it dryethe. And this is for a very trouth, if one take it fastynge, as Auycen saythe. Yet neuer the lesse, the continual vse of vyneger, specially fastynge, bredeth many inconuenièces, it febleth the syghte, it hurtethe the breaste, and causeth the coughe, it hurteth the stomake and lyuer, & vehemently oppresseth the senowes and ioyntes, verynge theym with arteticall grefes, with tremblynge and shakynge. Fourthly vyneger engendrethe melancoly humours, by reason that it cooleth and dryethe. Fyftly, vyneger diminisheth the seed of generation, for as moche as hit cooleth, dryethe, and makethe one leane. These sayd propretes Rasys puttethe, sayenge, Vyneger is colde and drye, whiche makethe one leane, it dystroyethe the strengthes, hit diminisheth the sede of generation, it enforceth blacke coler, it weaketh ruddy sanguine coler, and maketh the meate subtile, that it is myngled with,

Aui. ii. can. ca. de aceto

Aui. iii. i. in ca. vnico doct. v.

Auic. iii. i. doc. iiii. ca. v.

In

In the last verse thauctor putteth thre thynges. The first is, that vyneger hurteth leane folkes. By reason that hit dryethe, and the tartenes maketh it to drye the more. For lyke ioyned to lyke, maketh one the more furious. And eke euerye decayed complection is holpe by the contrarye, and by the lyke, it is broughte in to worse case. Secondly, vyneger hurtethe the senowes, and thyrdelye hit makethe one leane, as is before sayde.

Rapa iuuat stomachum, nouit producere ventum.
Prouocat urinam, faciet quoq; dente ruinam.
Si male cocta datur, hinc tortio tunc generatur.

Here the auctour declareth .iii. vtilites of rapes temperately sodde, and one inconuenience of the same. First, rapes comforte the stomake: for the stomake digesteth them well, and is nat greued therwith. Secondly, rapes breaketh wynde, as appereth by experience. Thirdly, rapis prouoketh the vryne. Yet besydes these proprietes, Auerrois saythe, That rapes greatly comforte the syght. The yl of rapes is, that the continuall eatynge of them hurteth the tethe. In the last verse he saythe, that rapes cause throwes or gnawyng in ỳ bealy, by reason ỳ they multiply ventosytes, as sayth this verse:

Ventum sepe rapis, si tu vis viuere rapis.

The tayles of rapes leuselthe the bealy. Farther more note, that of all rootes rapes doth best norysche mans body, as appereth by the swetenes

that

that is founde in their sauour, for al swete meates nourysshe more the body than sower, bytter, or tarte. Therfore bycause rapes be the sweteste of all rootes and lesse sharpe, they be moste holsome in the waye of meate, but yet they engendre grosse melãcoly blud: if they be not wel digested. And it is good to purifie theym from the fyrste water, and in no wise to eate them rawe. They stere one to bodyly lust, and clẽse the wayes that the brine runneth.

Egeritur tarde cor digeritur quoq; dure.
Similiter stomachus melior sit in extremitates.
Reddit lingua bonum nutrimentum medicine.
Digeritur facile pulmo, cito labitur ipse.
Est melius cerebrum gallinarum reliquorum.

Here the auctour reciteth fyue thynges. The fyrste is, that the harte of beastes is slowely dygested, by reason that the harte flesshe is melancolious, whiche is hardly dygested, and slowely descendeth, and as Auycen sayth, is vnholsome flesshe, and as Rasis saythe, it nourysheth lyttel. The secõd is, that the mawe lyke wise is yl of digestion, and slowe of dyscendyng, by reason that it is a senowye membre and grystlye, wherefore hit digestethe yll, and engendrethe yll bloudde. Farther the texte sayth, that the extreme partes of the mawe, as the bottum and brymme are better dygested, by reasonne that those partyes are more flesshy and fatte. The thirde is that ỹ tonge is of good norysshement, and that is touchynge

Aui. ii. can. ca. de nuce.

T the

Aui.ii.cā. capitu. de carne.

the roote, as Auycen sayth, by reason that it is fleshye, and easye of digestion. And amonge al other, a rosted pygges tonge, the skin scraped of, is lyke brawne, as pynces karuers knowe. A netes tonge by reason that it is moyste, is nat very holsome. But for all this, these delycate fe-lowes, or they roste a netes tonge, they stoppe hit with cloues, where by the moystenes is dy-mynysshed. And the meate is apter to eate.

The fourth is, that the lyghtes are easy of dige-stion, and easy to auoyde out, and this is by rea son of theyr naturalle softenes. Yet theyr nou-ryshement is lyttell and vnholsome for mannes vature, for hit is fleumatike, as Auycen sayth.

Aui.can.ii. ca'. de pul-mone.

And here is to be noted, that though the lightes of a tuppe be vnholsome to eate, yet it is medici-nable for a kibed or a sore hele, if it be laide hotte there vnto, as Auicen sayth. The.v. is, that a

Aui.ii. ca-none.

hennes brayne is best: whiche (as Auicen sayth) stancheth bledyng at the nose. Hit must be caten eyther with salte or spyces, for of it selfe hit pro-voketh one to vomyte. And phisytions saye, that chekyns braynes augmente the memorye.

The brayne of hogges are vnholsome for man. But the braine of a shepe, of a hare, or of a cony, may be eaten with salte or spices. And of braines we haue more largelye spoken before at Nutrit et impinguat. &c.

Eating of fenel sede

Semen feniculi, fugat et spiraculi culi.

Here thauctour rehersynge one doctrine of fenell

sede, saythe, hit breaketh wynde: by reason that it is hotte and drye. And physitions saye, that the eatynge of fenelle sede engendreth. iiii. commodytes. Fyrste, it is holsome for the ague. Secondly it auoideth poison. Thirdly, it cleseth the stomake. And fourthly, it sharpeth ỹ syghte. These foure vtylytes are rehersed in these two verses.

Bis duo dat maratrum, febres fugat, atq; venenum.
Et purgat stomachum, lumen quoq; reddit acutum.

And Auicen rehersing these. iiii. propretis sayth, Democritus demed, that venomous wormes desyre newe fenelle sede, to comforte and sharpe theyr syghte: & serpentes after wynter, issuynge out of theyr caues, do rubbe their eies agaynste fenelle, to clere theyr syghte. Farther note, that fenelle digesteth slowely, and nourysheth yl and lyttel: and therfore it is vsed as a medicine, and nat as meate. Wherfore it ought nat to be vsed in the regiment of helthe, but to expelle the vnholsomenes of other meates. As we vse some tyme to eate persely with lettise, to resyste the coldenes and humidite of the lettise: so like wise fenell may be sodde with gourdes and rapes, to withstande the vnholsomenes of them. Auicen. ii. can. cap. de feniculo.

Emendat visum, stomachum confortat anisum.
Copia dulcoris anisi sit melioris.

Here thauctour reciteth. ii. vtilites of anis sede. Fyrste, it comforteth the syghte, and secondly the stomake: by reason that it heatethe and mundyfieth the stomake, and eke for the same reason it

Moste hurtfulle for the syghte.

comfortethe the syghte, for nothynge hurtethe the syghte more, than vnclennes of the stomake. For from the vnclene stomake vnclene vapours ascēde to the eyes ꝑ trouble and hurte ꝑ spirites. These are the. ii. proprietes of doulce anys sede.

Ani. ii. can. ca. de aniso

And beside these, Auicen rehersyng many other profites of anis sede, sayth, that it aswageth dolours, breaketh wynde, and quenchethe thyrste, caused of salte moystenes, it openeth opilations of the lyuer and splene, engendred of humidites: and lyke wyse of the raynes, bladder, and matrice: it prouoketh vrine, and menstruous flyxe: it clensethe the matrice from white humydites, and stereth one to carnall luste.

Si cruor emanat spodium sumptum cito sanat.

Here thauctour putteth one cōmodite of *spodium*, And that is, that *spodium* takē, healeth the bluddy flixe: by reason that ꝑ vertue therof comfortethe the liuer, and so the liuer fortified (whiche is the original fountaine of bloud) the bludde is there better reteyned. And Auicen saythe, that *spodium* is the rootes of redes burned. And it is sayde, ꝑ these rotes, moued by the wynde, and rubbynge them selfe to gether, burne one a nother. Yet Symon the Janwaye saythe, that *spodium* is a thynge, whose begynnynge is vnknowen vnto vs: it semethe to be a thynge brente, and diuysions of redes bourned. And it doothe nat onelye helpe the blouddy flyxe, but also the laske and spuynge, as Rasis saythe. Hit helpethe also a

Auicen. ii. can. cap. de spodio

sharpe

sharpe ague, and is comfortable agaynste the shakynge therof, and for ouer moche auoydyng of coler it helpeth the stomake, as Auicen sayth. And as spodiū doth helpe and comforte the liuer, so ther be other medicins, that haue lyke aspecte and lyke proprete to comfort other special membres: as Mace the harte: Muske the brayne: Lykeres the lyghtes, Caper the splene, and gayngale the stomake. As appereth by these vŏses.

Gaudet epar spodio, mace cor, cerebrum quoq; musco.
Pulmo liquiricia, splen, epar, stomachusq; galanda.

Vas condimenti preponi debet edenti.
Sal virtus refugat, et non spaciumq; saporat.
Nam sapit esca male, que datur absq; sale.
Vrunt persalsa visum, spermaq; minorant.
Et generant scabiem, pruritū, siue vigorem.

Here the auctour teathynge. iii. thynges sayth. That before al other thynges salte must be sette vpon the table, as the vulgar verses teache vs:

Sal primo poni debet primoq; reponi.
Omnis mensa male ponitur absq; sale.

Secondly he sayth, that salte resysteth venome for. ii. causes. Fyrste for that salte is a drier: and so drieth vp the humidites that wolde corrupte. An other cause is, that salte drieth & suppresseth the humidites, drawynge them out of the body, and soo shuttethe the poores, and consequentely stoppeth ŷ entrance of venome, whiche is wonte to entre by the poores. Secondly he sayth, that salte maketh mans meate sauory. For cōmonly we se no meates sauory withoute salte, as sayth

the thirde verse. Thyrdly thauctor openeth. iiii. incõueniẽces of salte or meates to moche salted. Fyrste, very salte meates marre the syght, for. ii. causes. The fyrst is, that salte thynges dry ouer moche, whiche is cõtrary to the eies, the instrumentes of syghte: for the eies are of the nature of water, as the Philosopher saythe. The. ii. cause is, for that meates verye salte engendre ytche and nippynge, in maner as is afore sayde. Of mordicatiue meates beynge in the stomake, fumis mordicatiue are lifted vp, whiche by their nyppynge hurte the eies, and make theym very red. And therfore we se ỹ they that make salte, haue commonly redde eyes. The. ii. hurte is, that very salte meates diminisshe the sede of generation: by reason that very salte meates drye ryghte moche all the humidites of the body: Wherby the sede of generation is dryed, and so made lesse. The. iii. hurte is, it engendrethe the scabbe: by reason that salte engendreth a sharpe bitynge humour adust, which causeth ỹ scabbe. The. iiii. hurte is, it augmenteth ytche: by reason that it engendrethe a mordicatiue ytchynge humour. And of these. iiii. hurtes Rasis speketh. Farther it bourneth their bloud that take great quantite therof: it feblethe theyr syghte, it mynysheth the sede of generation: and engendreth ytche and scabbe. And besydes these hurtes, verye salte meate engendrethe rynge wormes, dryescurfes, morphewe, lepre, in theym that be

Phi. in de sensu et sensato.

disposed there vnto, and fleethe the passage of the vryne: whan they are longe continued: Yet whan it is a lyttelle poudred, hit taketh away lothynge, And makethe one to haue a good appetyte.

Hi feruore rigent tres salsus, amarus, acutus
Alget acetosus, sic stipans ponticus atq;
Vnctus et insipidus, dulcis dat temperamentum.

Here thauctour reciteth the qualities of all sauerynes. Fyrste, he saythe, that these thre sauerynesses or relysshes, saulte, bytter, and sharpe, heate the body that receyueth theym. Secondly he sayth, that these three sauerinesses, tarte stipticall, and pontike, coole. Thyrdelye he saythe, that these thre relyshes, vnctuous, vnsauerye, and swete, are temperate, they make the bodye neyther hotter nor colder. Farther, after Auicen there be. viii. talages or sauerinesses, ỹ folowe vnsauerines: and they be, swete, bitter, sharpe, terte, pontyke, flyptycke, and vnctuous: and to nombre vnsauerynes for sauerines, as the texte dothe, there be. ix. and than sauerynes is taken for euerye thynge iuged by taste. And amonge these tallages there be thre hotte, as saythe the texte, salte, bytter, and sharpe: and, as Auycen saythe, the sharpe is the hotter, and the next salt, and than the bytter: For as moche as sharpe is stronger than the bitter is, to resolue and scoure the incidentes. And than salte is lyke bytter, broken to gether with colde humydite. And of these

Au. ii. can. trac. i. ca. 3.

these tallages, thre be colde, eger, stypticke, and pontyke. But pontike is colder than the other: and nexte therto is stypticke. And therfor all frutes, that come to any swetenes, haue fyrste a talage pontike, of a vehement coldenes, and after that the fruites by the heate of the sonne, be digested, there appereth in them stypticite, and after they declyne to sowrenes, as grapes, and than to swetenes. And thoughe tarte be not soo hotte as stiptike, yet by reason that hit is subtile and persynge, hit is in many of more coldenes. And after Auicen pontyke and stypticke are in tallage very lyke, but yet the stiptike causeth the vpper parte of the tonge to be sharpe and roughe, and pontyke causeth the tonge to be roughe within. And thre of these tallages are temperate, neither excedynge hotte nor colde, as swete vnctuous, & vnsauery, for thoughe swete be hotte, yet therin apperethe no myghty heate, as Rasis saythe. And euery tallage hath his owne operations, as Auicen and Rasis say. The operations of swetenes be digestion, sokynge, and encreasyng of norysshement, and nature louyngely desyreth hit, and the vertue attractiue draweth hit. And Rasis sayth, that swetenes engendrethe moche roddye colour, and opilations of the lyuer and splene, specially if the sayde membres be apte there vnto. And therof folowethe the flyxe. Hit mollyfyethe the stomake, and comforteth ȳ brest and lyghtes, it fatteth the bodye, and augmen-

teth

teth the sede of generation. The operations of bytter is to sharpe, and to wasshe awaye. And after Rasis, bytter heateth and dryeth strongly, and lyghtly reduceth the bloud to adust malice, and augmentethe ruddy colour in the bloudde. The operations of pontike talage, after Auicen, is contraction, if the ponticite be feble, or elles expression, if it be stronge. And after Rasis, pontycke cooleth the bodye, and it dryeth the flesshe, and dymynisheth the bloudde, if one vse it ofte. Also it comforteth the stomacke, it byndeth the wombe, and engendreth melancoly bloudde. The operation of styptike talage after Auicen, is contrary, thyckynge, hardenynge, and holdynge. And after Rasis the operations therof are lyke ponticke, though they be weaker: for he semeth to cõprehende stiptike talage vnder pontike: for of stiptike he sayth nothyng expressely. The operations of vnctuous tallage after Auicen are sokynge, slyppynes, and small digestion. And after Rasis it mollyfyeth the stomacke, hit maketh one laskatiue, and filleth one or he hath taken any necessary quantitie of meate: and hit heatethe, speciallye theym that be vexed with a feuer, and that haue a hotte lyuer and stomacke. Hit moysteth and soketh the body, but hit augmenteth fleme & slepe. The operations of sharpnes be resolutiõ, incision, and putrifaction after Auicen: And after Rasis hit encreaceth heate, and lyghtly enflamethe the bodye, and it bour-

neth the bloudde, and tourneth it in to redde coler, and after in to blacke. The operations of salte talage, after Auicen, is to scoure, washe, and dryye, and hit letteth putrifaction. The operations of sharpe talage, after Auicen, is to cole and dyuyde: and after Rasis, it refrayneth coler and bloudde, and restrayneth the bealye, if the stomake and guttes be cleane: but if there be to moche fleumatike matter, hit maketh the bealy to laske, it cooleth the bodye, and eke weakethe the vertue of digestion proprely in the lyuer.

It hurteth the senowes and senowye membres, it dryeth the body, but it stereth vp the appetite. And Rasis sayth, that some vnsauery thing nourysheth well, and that is suche as is temperate. There is other some that heateth temperatelye. And a nother that cooleth temperatelye, and if moystnes be ioyned there with, it moysteth, and with a dryye thynge, it dryeth.

Bis duo vipa facit, mundat dentes, dat acutum
Visum, quod minus est implet, minuit quod abundat.

Here are declared foure cõmodites of wyne sopes. The fyrste is, they pourge the tethe, by reason that they sticke longer in the teth, than wine alone or breadde alone: therfore the fylthynes of the tethe is the better consumed, and the tethe the better pourged. The .ii. commodite is, that it sharpeth the syghte: for it letteth the yl fumes to ascende to the brayne, whiche by theyr mynglynge to gether, darketh the syght. And this is

by

by reason, that it digesteth al yll maters beynge in the stomake. Thyrdly, it digesteth perfectely meatis nat wel digested: for it closeth the mouth of the stomacke, and comforteth digestion. Fourthlye, it reducethe superfluous dygestyon to meane. And all this is of trouthe, so that the breadde sopped in wyne, be fyrst tosted, or dryed on imbers.

Omnibus assuetam iubeo seruare dietam
Approbo sic esse, ni sit mutare necesse.
Est Hippocras testis, quoniam sequitur mala pestis.
Fortior est metha medicine certa dieta.
Quam si non curas, fatue regis, et male curas.

Here the auctour recytynge certayne doctrynes sayth, that it is good for al folkes to kepe customable dyete. And by dyete is vnderstande the mynystrynge of meate and drynke. The breakynge from customable vse hurteth greuously: for custom is a nother nature. Therfore, as it behouethe vs to kepe nature, soo lyke wyse it dothe custome: and specially yf the customable vse be laudable. And as it behoueth to kepe the custonable administration of meate & drynke: euen soo it behoueth vs to obserue custome in other thynges nat naturall, for the selfe reason. Wherfore if a man ỹ is wonte to laboure moch, wyll forgo this custome and lyue ydelly: or labour moche lesse: or go in hande with other labour: or take a nother tyme, or a nother waye: vndouted it shall ryghte moche infeeble hym.

To kepe diete.

Soo in lyke maner it is in mans dyete, in his slepe, in his watche, and suche lyke accidentes. For truly good custome in al thynge must nedes be obserued, if it be laudable or indyfferente in goodnes or hurtefulnes, in respecte of it, wherto the chaunge is made. And wytteth well, that they that be accustomed to labour, and exercyse them selfe in any kynde of labour, and all be it that they be feble or olde, it greueth theym lesse: and they labour more strongly than if they were yonge felowes, vnaccustomed, as Hippocrates saythe, by reason that these feeble or olde parsones haue more inclynation and custome to these labours. For nowe the custome before taken is lyghter, as is sayde in the aforesayde Aphorisme. And this is the cause, why we se olde and feeble craftes men, to do it that stronger and yonger than they can nat do, and it greueth them lesse, as a feble olde mylner to lyfte a great weyghtye sacke: A smith to welde & labour with a greatter hammer, than a yonger man nat therto accustomed. The .ii. doctrine is, that greatte harme foloweth change of diete, as Hippocrates sayth: excepte it be nedefull to chaunge it. Fyrste it is nedefulle to chaunge it, whan greuous dyseases shulde growe therby: as custome to fede on yll meates, whiche at lengthe of necessyte wyll brede in vs yll dyseases. Suche a custome and other lyke must nedes be amended and changed by lyttell and lytell, but nat sodaynely. For all

Hipp. ii. aphorismo.

sodayne

sodayne changes hurte vehementely, specyally from a thynge customable, to vnaccustomable. Secondly, it is nedefull to change, to thentente it shoulde lesse greue vs, if we happen to change our diete. For he ỹ vseth him selfe to al maner of diete, shal hurte him the lesse. And this muste be vnderstande of other thinges nat natural, for as Hippocrates saythe. A thinge longe customed, thoughe it be worse than these that we haue nat vsed, hurtethe the body lesse. Therfore it behoueth vs to vse thinges vnaccustomed. And here is to be noted, that euery man shulde take hede, howe he accustomethe hym to one thynge, be it neuer so good, whiche to obserue were nedefull. Example. If a man custome hym to one maner meate or drynke, or to absteine holly from them, or to slepe, or to knowe a woman carnallye, it were very dangerous for hym, if he other whyle muste absteyne from his custome. Therfore euerye body shoulde be dysposed, to indure heate and colde, and to al motions and nourysshementes, so that the houres of slepe and watche, the house, bedde, and garmentes, may be chaunged without hurte: whiche thynge maye be done, if one be nat to nere in obseruinge custome. Therfore other whyle it behouethe to chaunge customable thynges. Thus saythe Rasys. The. iii. doctrine is, that the stronger and nerer waye in healynge a pacyente, is to mynystre a certayne dyete: For whiche if the phisicion doth nat care

Hipp. 2. aphorismo.

Rasis. 1. al. ca. de conseruat. cõsuet.

and wyll mynyster an other vndue dyete, he gouerneth his pacient folyshely, & healeth hym yll. And note, that there be three maner of dyetes, grosse, whiche is holle folkes dyete, sklender diete, whiche is to gyue in maner nothynge. The thirde is meane dyete, which absolutely is called sklender. And this diete is diuided in to sklēder diete, declynynge to grosse diete: as the bzothe of flesshe, rere rosted egges, small chyckynnes: and declinynge to sklender diete, as *Mellicratum*, and wyne of poine garnades: and meane diete, whiche is called certayne dyete, as barlye ieuce nat beaten to gether. And this certayne dyete is holsome in many dyseases, but nat in all. It is nat holsome in longe diseases: foz in suche diseases, the might of the patient, with suche meane dyete, can nat indure to consume the syckenes, without great debilite. Therfoze in suche diseases, the meate muste be ingrossed. Lyke wyse it is vnholsome in sharpe diseases, as these ỹ ende within. iii. dayes space oz soner: foz in suche most sklender dyete is beste, as Hippocrates saythe. The most soueraine helpe is to diete the pacient after his strength and cozpozall myghte.

Three maner of dietes.

Quale, quid, et quando, quantū, quoties, vbi dando.
Ista notare cibo debet medicus dietanda.

Here thauctour reherseth. vi. thynges, to be cōsidered of ỹ phisition in ministring of diete. First of what qualyte the meate oughte to be: foz in hotte syckenes, he muste dyete the paciente with cold

colde meate, in moyste sycknes with dry meate; and in drye syckenes with moyst meate. Yet the naturall complection muste be obseruedde with dyete lyke therto. For Galen sayth, The hotter bodyes nede the hotter medycynes: the colder bodyes, the colder medycynes. The .ii. thynge is, of what substaunce the meate ought to be. For they that be stronge and lustye, and exercise great labour, must be dieted with grosser meate, for in them the waye of digestion is stronge, and so they oughte not to vse sklender meates, as chyckyns, capons, veale, or kydde: For those fleshes in them wyll bourne, or be dygested ouer soone: wherfore they muste nedes eate ofte. Gal. i. teg.

But noble men, and suche as lyue restfully, must vse dyete of sklender substance, for in theym the vertue digestiue is weake and not able to digest grosse meates, as bacon, befe, and fysshe dryed in the son. Lyke wise they that be sycke of sharpe diseases, ought to vse more sklender dyete, than they that be sycke of longe diseases, as a feuer quartane. The thyrd is, what tyme diete ought to be gyuen: for they that be in helth ought specially to regarde custome. Wherfore they that rise yarely in sommer, and eate but two meales a daye, oughte to eate aboute the houre of .x. or a lyttel before: & not to abyde tyll noone, bycause of the ouer greate heate. Lyke wyse they oughte to suppe aboute the houre of .vi. or a lytel after. But in wynter they ought to dyne at a .xi. of the

clocke

clocke, or of. xii. bycause of the longe slepynge: and than to suppe at. viii. a clocke, or a litel after. And specially custome shuld be kept. Tyme also in dietynge of sycke folkes, must be consydered. For they that haue an ague, whan it begynneth to vexe them, or a lyttell before or after. They shulde eate nothynge: for if one eate a lyttell before, or whan the fytte cometh: therby nature, that shuld entende to digest the meate, is diuerted an other waye. If he shulde eate soone after the fytte is goone, hit were vnholsome: For the vertue of dig estion is verye weake, by reason of the fytte past: Therfore he must eate so longe afore, as ỹ meate may be digested er ỹ fytte come. Or elles so longe after the fytte is goone, whan nature is come to due dysposytion. This is of trouthe, excepte ye drede greate feblysshynge of nature: For than at all tymes he muste eate. For whan soo euer mans strength is feblysshed by any chaunces, he shulde eate forthe with, as Galen sayth. Fourthly the quantite of the meate muste be consydered: For as hit is before sayde, in somer we muste vse a smal quantite of meate, at euerye meale, for than the naturalle heate is feble through the ouer great resolutions. But in wynter one may eate a great deale of meate at a meale. For than the vertue digestiue is stronge, whan the naturall heate is vnied throughe circumstant colde, as we said at Tẽporibus veris. &c. The. v. is, howe ofte we shoulde eate in a daye.

Ga. in com. aphorismi. Cõtẽplari autem. &c.

For

for in sommer we muste eate oftener thanne in wynter, in autumpne and ver a lyttelle at eche meale, as is before sayde. Lyke wyse, if the vertue digestiue be weake, we must eate lyttel and ofte: but if the vertue dygestiue be stronge, we may eate moche, and make fewe meales &c.

Syrtely, the eatinge place muste be considered: whiche shoulde not be to hotte nor to colde, but temperate.

Ius caulis soluit, cuius substantia restringit.

Vtraq; quando datur, venter laxare paratur.

Here the auctour declarynge thre thinges, sayth, That the brothe of coole wortes, and specially the first broth, if they be sodde, leuseth the bealy: by reason that in the leues & vtter partes of cole wortes, is a soppe scourynge vertue, weakelye cleuynge and lyghtely separable by small decoction or boylynge: whiche spredde abrode by the same water, is made laratiue. And this is the skele that the fyrste water, that cole wortes be sodde in, make one laratiue rather than the second. The secõd is that the substance of cole wortes after they are boyled, restrayneth the bealye: by reason that all theyr vertue laratiue is taken awaye by the decoction, and the erthye dyre substance remayneth, whiche byndeth the wombe. The third is, that both taken to gether, the broth and substaunce of cole wortes, leuse the bealy: by reason that the scouring soppy vertue remayneth in the water, whiche leuseth all. And note, that

colewoztes engendze melancoly humours, and yl dzeames, they hurte the stomake, they nozishe lyttell, and dulke the syghte, and cause one to dzeame, and they pzouoke menstruosyte and bryne, as Auicen and Rasis saye. Farther moze note, that the decoction oz sede of coolewoztes, kepe one from dzonkēnes, as writeth Aristotell. And this thynge is affirmed of Auicen & Rasis. The reason, as some thynke, is the grosse fumes that by eatyng of cole woztes are lyfted vp to the bzayne, engrossynge the fumosyties of the wyne, whiche engrossynge doth lette theym to entre to the bzayne. Aristotle sayth, that all thynge that draweth to it the moystenes of the wyne, expelleth it frome the bodye, and that that cooleth the body, kepeth hit from dzonkennes: cole woztes are of suche nature, ergo. &c. And that colewoztes are of this nature, he pzouethe thus. By the ieuse of colewoztes, the vndigested humidites of the wyne are dzawen from all the bodye in to the bladder: and by reason of the colde ieuse that remayneth in the stomake, whiche cooleth all the bodye: the persynge of the wyne is kozdone. And so by this meane it kepeth a man sobre. Foz the subtile superfluites that naturally coude nat discende, by reason that the heate of ỹ wyne stereth them to asced vpward towarde ỹ bzaine, are repzessed downe, and by vertue of this ieuse are dzawen to the bladder.

Ar. 3. part. problem. Aui. 11. can. Rasis. 3. al.

Dedixerunt maluam veteres, quia molliat aluum.

Malue

Malue radices rade dedere feces
Vulue nocuerunt, et fluxsum sepe dederunt.

Here thauctor reherlinge .3. propretes or effectes of malowes saythe, that they mollify the bealy. There be. iiii. that mollyfie: malowes and double malowes, Branca, Ursina, and Marcury, of whiche mooste commonly clysters be made, to mollyfye all indurate and harde matter in man. There be. ii. sortes of malowes, the one beareth a bludde redde flower, the other a white flower, and this prely doth mollyfy more than ỹ fyrst. The. ii. effecte of malowes is, ỹ malowe rootes shaued, and suppositories made of them, suche as phisytyons are wonte to make of Mercurye, drawe out of mã the indurate matter and dregges. The. iii. effecte is, malowes cause the menstruous flyxe in women, and that throughe the great moystynge and slyppynes therof: wherby the veines about the matrice sone poure out, as Platearius saythe. And as apperethe by experyence. Maloues.

Mentitur menta, si sit depellere lenta
Ventris lumbricos, stomachi vermesq; nociuos.

Here thauctour saythe, that a mynte shulde nat be called a mynte, excepte it haue myght to kylle wormes in the bealy and stomake. A minte hath a greatte stronge sauour, and is ryghte bytter: and therfore as wormewodde killeth wormes, so dothe the mynte. And the ieuse therof, as of wormewodde must be dronke ȝ nat the substãce.

And bycause it is hotte and dȝye, and bournethe the bludde, it is vnholsome in the waye of meate in the regiment of helthe. But yet in medicines, it is holsome, foȝ hit comfoȝtethe the stomake, and heateth it, and stynteth yeryng, & digesteth, and pȝohibiteth vomite flematicke & sanguyne, and thȝough inflation stereth one to bodyly lust, and pȝohibiteth spyttynge of bludde, it is very holsome agaynst the bytynge of a madde dogge, and if ye crymble mynte in to mylke, it wyll neuer tourne to make a chese, as Auicen sayth.

Aui. ii. cā. ca. de mētȝ

Cur moritur homo, cui saluia creſcit in horto.
Contra vim mortis non eſt medicamen in hortis.
Saluia confortat neruos, manumq; tremorem
Tollit, et eius ope febris acuta fugit.
Saluia, caſtoreum lauendula, premula veris.
Naſtur athanaſia ſanant paralitica membra.
Saluia ſaluatrix natura conſiliatrix.

The bounte' of ſage.

Here thauctour touchyng pȝincipally. tiii. thynges, sheweth the greate vtilite of sage, askynge as thoughe he doubted: wherfoȝe man dyethe, that hath sage growynge in his gardeyne. He answereth in the. ii. verse, that no medycyne growing in the gardeyne, can withstande dethe, all thoughe in the gardeyne growe medycynes, that kepe the body from putrifaction, & defende that natural humidite be nat lyghtly consumed away, as techeth Auicen, sayenge, The science of phisike doth nat make a man immoȝtall, noȝ it doth nat surely defende our bodies from outewarde

Aui. iii. f. ca. sing.

ward hurtful thinges, noꝛ can nat assure euery man to lyue to the laste terme and daye of his lyfe, but of. ii. thynges hit maketh vs sure, that is from putrifaction and coꝛruption: and defendeth that naturall moysture be nat lyghtely dysolued and consumed. Secondly, he putteth. iii. effectes of sage. The fyꝛste is, that sage comfoꝛteth the senowes: foꝛ it dꝛyethe the humydytes, by whiche the senowes be let and leused. The. ii. is, that it takethe awaye the shakynge of the handes: by reason that it comfoꝛtethe the senowes, as is sayde, nowe all thynge that comfoꝛteth the senowes, remouethe tremblynge. Foꝛ tremblynge comethe of feblenes of the senowes. And therfoꝛe some old mē and women specially put sage leaues in their meate & dꝛynke. Thyꝛdly, Sage letteth the sharpe ague to assayle vs, by reason that it dꝛyethe humours, it lettethe them to putrifie, wherby a sharpe feuer myghte be engendꝛed. Farther note, that sage is hotte and dꝛy, & therfoꝛe it is nat very holsome alone in waye of meate. Yet bycause sage comfoꝛteth the senowes greately, folkes in helthe doo vse it moche. ii. maner of wayes. Fyꝛste they make sage wyne: whiche they dꝛynke speciallye at the begynnynge of dyner oꝛ supper. This wyne is holsome foꝛ them that haue the palsey oꝛ falling sycknes, moderately taken, and after the purgation of the accidente matters. Secondly they vse sage in sauces: foꝛ it sterethe vp a mans ap-

The vertue of.

Sage vvyne.

petite, and ſpecially whan the ſtomake is full of yl humours, rawe and vndigeſted. There is.ii. kyndes of ſage: One that hathe greatte bzode leaues. An other commonly called noble ſage, whoſe leaues be moze narowe and leſſe: phiſitions call it Silifagus. Thyzdely thauctour reherſeth. vi. medecines good foz the palſey. It is ſayde, ỹ ſage, caſtozie, that is a caſtozs ſtones, Lauander, Pzimeroſe, Wattercreſſe, and Tanſey, cure and heale membzes enfect with palſey. Why ſage doth helpe it we haue ſhewed, foz it comfozteth the ſenowes, whiche the palſey weaketh. And eke bycauſe ſage is hotte and dzye, it conſumethe the fleumatike matter that remayneth in the ſenowes, wherof the palſey bzedethe. And that Caſtozie is holſome foz the palſey, appereth by that it is mooſte comfoztable, in heatynge and dzyenge ỹ ſenowes: Foz Auicen ſaith therof, that it is ſubtiler and ſtronger than any other that heateth & dzieth. And after he saythe, that it comfozteth and heateth the ſenowes, the ſhakynge, the moyſte crãpe, and benomed membzes cauſed of the palſey. And eke he ſaith: there is nothyng better foz ventoſite in the eare, than to take as moche as a peaſe, and tempze it with oyle of Spyke, and ſo lette it droppe into ỹ eare. Caſtozie hathe manye other vertues, whiche Auicen reherſeth. *Caſtorium* is the ſtones of a ſee beaſte called Caſtoz. The oyle alſo of Caſtozy is as ſpecially good foz the palſey, as Caſtozye, after

Tvvo kindis of ſage.

Aui.ii.can. ca.de caſt.

ter the boydynge of the matter, for than hit consumeth the residue of ỹ mattier that remaineth, and comforteth the senowes. Of lauẽder appereth. For the swete sauoure thereof comforteth the senowes, and the heate therof doth consume the palsy mattier. And also of the Primerose eke appereth: for the swete sauour and heate therof comforteth the senowes. This flower is called *Premula ueris*, bycause it is the fyrste swete flower that spryngeth in ver. The. v. is a wattercresse, for it is hotte, drye, subtile, incisiue, & resolutiue: wherby hit taketh away the mattier of palsey. And Auicen sayth, it comforteth all mollificatiõ of the senowes, for hit heateth and draweth oute fleme, and clenseth the senowes from fleme, and physitians counsayle vs to eate water cresses in lente, bycause lenten meate is fleumatike.

Water cresse is a cõmon herbe growing in cold, stony, and watryshe places, where as be manye wel sprynges. The. vi. is tansey. The vertue of this herbe is to purge fleme, and the heate therof dryeth the senowes. Also hit purgeth a man from wormis, and from the matter wherof they be engendred. And therfore frenche men vse commonly to free egges therwith in the Ester weke, to pourge awaye the fleme, engendred of fishe in the lente, wherof wormes are soone engendred in theym that be therto disposed. In the ende of the texte thauctour sayth, that sage is called the sauer and keper of nature.

Nobilis

Nobilis eſt ruta, quia lumina reddit acuta.
Auxilio rute uir quippe videbis acute.
Ruta viris coitum minuit, muleribus auget.
Ruta facit caſtum, dat lumen, et ingerit eſtum.
Cocta facit ruta de pulicibus loca tuta.

Foure ꝓpreties of rewe.

Here thauctor declaryng foure ꝓꝓetes of rue ſaythe, it ſharpethe the ſyght, and ꝓꝓelye the ieuſe therof, as Auycen ſaythe, and as is befoꝛe ſayde at *Allea nux ruta*. The.ii.is, rue diminiſheth the deſyre of carnall luſte in men, and in women rewe augmenteth it: foꝛ by reaſon that rue heateth and dꝛyeth, it diminiſheth the ſede of men: whiche is ſubtile and of the nature of the ayer, but in women rewe maketh ſubtile and heateth the ſede, foꝛ in them it is watteryſhe and colde, and therfoꝛe it ſtereth them moꝛe to carnall luſt. The .iii. is, rewe maketh a man quicke, ſubtile, and inuentyfe: by reaſon that by heatynge and dꝛyenge, it maketh a mans ſpyritis ſubtyle, and ſo clereth the witte. The. iiii. is, that the water that rewe is ſodde in, caſt and ſpꝛynkeled aboute the houſe, riddeth away flees, and as phiſitions ſaye. it killeth theym. And after Auycen: whan the houſe is ſpꝛynkled with the water of wylde gourdes, the flees lepe and flee awaye: and like wyſe doth the water that blacke thoꝛne is ſod in. And Auycen ſayth, that ſome haue ſayde, that if gootes bloudde be put in a pytte in the howſe, the flees wyll gether therunto and dye. And like wiſe if a logge be anointed with the greace of an yꝛchin

To kylle flees.

Auic. 6. 4. tra. 1. ca. de effug. pulicum.

ȳchynne, the flees wyll gether therto and dye. Flees can nat abyde ȳ ſauour of colewoztis, noz leaues of Oleander. Some ſay, that nothynge is better to auoyd flees than thinges of ſtronge ſauour: and therfoze rewe, myntes, hoꝛſe myntes, and hoppes be good, and aboue all thynges hoꝛſe dunge, oꝛ elles hoꝛſe ſtale is the chyefe. Alſo the houſe ſpꝛynckeled with the decoction of rape ſede, kyllethe flees. And the parfumynge of the houſe with a bulles hoꝛne, dꝛyueth away flees. Yet to take flees, nothynge is better, than to laye blankettes on the bedde, foꝛ therin they gether them ſelfe.

De cepis medici non conſentire uidentur.
Colericis non eſſe bonas dicit Galienus.
Flegmaticis uero multum docet eſſe ſalubres,
Preſertim ſtomacho, pulcrumq; creare colorem.
Contritis cepis loca renudata capillis.
Sepe fricans poteris capitis reparare decorem.

Here thauctour ſpeaketh of oynyons, and declareth. v. thynges. Fyrſte touchynge theyꝛ operation phyſitions agree not. Foꝛ ſome ſaye they be good foꝛ flematike folkes, and ſome ſay nay, as Raſis, whiche ſaythe, that they engendꝛe ſuperfluous and flematike humours in the ſtomake. Secondly Galen ſayth, they be ryghte hurteful foꝛ colerike folkes, bycauſe, as Auycen ſaythe, oynions be hotte in the thyꝛde degree, & therfore they hurte hotte folkes, as colerike be. Thyꝛdly oynyons be holſome foꝛ fleumatike folkes. Foꝛ

of oynions

they be hotte, perſynge, ſubtile, ſcouryn ge, and openynge, wherfoze they digeſte, cutte, make ſubtile, and wype awaye fleumatike and clãmy humours, growen in the fleumatike folkes.

Tourthly, oynions be holſome foz the ſtomake, foz they bothe heate and mundifie it from fleme. And therfoze Auicen ſaythe, that it, that is eaten of the oynion, thzough the heate therof comfoz-tethe a weake ſtomake. And therfoze they make a man well colored. Foz it is impoſſibe foz one to haue a lyuely coloure, if his ſtomake be very fleumatike, oz fylled with yl, rawe, and fleumatike humours. The. v. is, that oynyons ſodde and ſtamped, reſtoze heares agayne, if the place where ꝑ heares dyd growe be rubbed therwith. This is of trouthe, whan the heare goth away thzough ſtoppynge of the poozes, and cozruptiõ of the matter vnder the ſkyn. Foz the oynyons open the poozes, and reſolue the yl mater vnder the ſkynne, and dzawe good matter to the ſame place. And therfoze as Auicen ſaythe, ofte roub-bynge with oynyons is very holſome foz balde men. Wherfoze the texte concludethe, that this rubbynge with oynyons pzeparethe the beauty of the heed: foz heares are the beauty of ꝑ heed. Farther moze, oynions ſtere one to carnall luſt, and they pzouoke the apetite, and bzynge colour in the face, & whan they be myngled with hony, they diſtroy wartes, they engendze thyzſt, & they hurte the vnderſtandinge, foz they engendze an

Aui. ii. can. ca. de pzeal. Et. 6. 3. ca. de curati-one alo pe rie.

yll grosse humour, they encreace spyttelle, and the ieuse of them is good for watterynge eyes, and dothe clarifie the syghte, as Auicen saythe. Farther note, that oynions, hony, and vyneger stamped to gether, is good for the bytynge of a madde dogge. And therfore some adde these. ii. verses vnto the forsayde texte.

Appositas perhibent morsus curare caninos,
Si trite cum melle prius fuerint et accto.

But of this is spoken before at *Allea nux. &c.*

Et *modicum granum, siccum, calidumq; sinapis*
Dat *lachrimas, purgatque caput, tollitq; venenum.*

Here the auctour recytynge. ii. thynges saythe, That mustarde sede, is a lyttel grayne, whiche is hotte and drye, vnto the. iiii. degree, after Auicen. Secondly, he putteth. iii. propetes or effectes of mustarde sede. The firste is, it maketh ones eies to water: for by reason that it is verye hotte, it maketh subtile and leuselthe the humydites of the brayne: wherof thanne by theyr flowynge to the eies, the teares come. The. ii. effect is, it purgethe the brayne, and clenselthe awaye the flematike humydytes of the heed. Also if it be put in to the nose thrils, it purgeth ỹ heed, by reason that it prouoketh one to nyse. And therfore it is put in to theyr nose thrylles that haue the apoplexie, for the nesynge purgeth ỹ brayne. And lyke wyse mustarde sede, by reason that hit is hotte, doth dissolue and leuse suche flemes as stoppe the cundites of the brayne: of whiche followeth apoplexie: and thus it apperethe, that

Of mustard sede.

Auicen. ii. can. cap. de Sinapi.

mustarde sede is a great leuser, consumer, and clenser of fleumatike humidites. The.iii. effecte is, it withstandeth poyson: For Auicen sayth, that venomous wormes can nat abyde ỹ smoke of mustarde sede.

Auí. loco preal.

Crapula discutitur, capitis dolor, atq; grauedo.
Purpuream dicunt violam curare caducos.

Here the auctor reciteth. iii. proprietes or effectis of violettes. Fyrst, violettes delay dronkennes, by reason that violettes haue a temperate swete sauour, whiche greately comforteth the brayne. For a stronge brayne is nat lyghtely ouercome with drynke, but a weke is. Also violettes be colde, wherfore they cole the brayne, and so maketh it vnable to receyue any fume. The. ii. is, violettes slaken ỹ heed ache, and grefe that is caused of heate, as Auicen, Rasis Alman. and Mesue say: for by reason that violettes be colde, they withstande hotte causes. The.iii. is, violettes helpe them that haue the fallynge syckenes. Thoughe some saye thus, yet this effecte is nat commonly ascribed vnto violettes. And therfore if vyolettes haue this proprete, it is but by reason of theyr swete smel, ỹ comforteth the braine: whiche strengthed, is nat hurte by small grefes: and consequently falleth nat in to *Epilence* (whiche is called the lyttell *Apoplexie*) chauncynge by stoppynge of the sensible senowes.

Three propretes of violettes.

Egris dat somnum, vomitum quoq; tollit ad vsum.
Compescit tussim veterem, colicisq; medetur.

Pellit

Pellit pulmonis frigus, ventriſq; tumorem,
Omnibus et morbis ſubueniet articulorum.

Here the auctour reciteth. viii. proprietes of nettyls. Fyrſte nettyls cauſe a lycke body to ſlepe. For it is ſubtiliatiue, and cutteth and ſcourethe fleme, and groſſe humours, that greue nature, and lette ſlepe. Secondly it doth away vompte, and cuſtome therof: by reaſon that vomite and parbraknynge is cauſed of a clammye humour, whiche the nettell cutteth. Thyrdely, the nettell forthoth olde coughe: and ſpecially hony, wherin nettel ſede is tempered. For the nettel auoydeth clãmy fleme oute of the breaſte, as Raſis ſaythe. And Auicen ſaythe, that the nettelle, whan it is dronke with water that barly is ſodde in, dothe mũdifie the breaſte: and whan the leaues therof is ſodde in barly water, they drawe oute groſſe humours, that are in the breaſte, but the ſede therof is ſtronger. Fourthely it is holſome for them that haue the colicke. For a nettel is a cutter, a ſubtiler, a reſoluer, and a ſcourer of fleumatike humidite, or groſſe ventoſite, whiche engẽdre the colike. The colike is a paynful greſe, in a gutte called Colon, as the greuous dyſeaſe Iliaca, is named of the gutte Ilion. Fyftely, the nettell with his heate dryuethe colde oute of the lyghtes. Syxtly, an nettell aſwageth ſwellyng of the bealye: for it reſoluethe wynde: wherof moſt parte ſwellynge of the bealy cometh. The. vii. effecte is, ỹ nettell helpeth the diſeaſes

Auicen. iii. can. cap. de yrtica.

in the ioyntes, as the goute. This is of trouthe whan it cometh throughe mattier that is colde, fleumatike, and grosse: by reason that nettelles heate, cutte, and make subtile suche mattier. And besydes these effectis, after Auicen, the nettell stereth one to carnall luste, and propely the sede therof dronke with wyne, openethe the closynge of the matrice, and in leusynge drawethe out fleme and rawe humours, by his vertue abstersiue, and nat resolutiue: yet leste takynge of the nettell or the sede, hurte the throte, it is good to drynke after it, a lyttel oyle Rosate. A nettell is hotte in the begynnynge of the. iii. degree, and drye in the seconde, after Auicen.

Auicen. ii. can. cap. de vrtica.

Hisopus est herba purgans a pectore flegma.
Ad pulmonis opus cum melle coquatur hisopus.
Vultibus eximium fertur reparare colorem.

Of Isope. Here the auctour recityng the effectes of Isope, saythe, it purgethe the breaste of fleme: by reason that ysope is an herbe hotte & drye in the. iii. degree, it is a great wyper, leuser, and consumer of fleumaticke humydite: and hathe a synguler respecte on the partes of the breaste: and therfore ysope moste properly is sayde to purge the breaste of fleme. Secondlye, it is also good to purge the lightes from fleme, for the same cause, and properly if it be sodde with hony: for hony is a scourer: and the ysopes scouryng is augmented with the honies. The same wylleth Auicen, sayenge: Isope comforteth the breast & lyghtes,

Au. ii. can. ca. de. hisopo.

diſeaſed with the coughe and tiſicke of olde continuance, and lyke wyſe doth the decoctiõ therof made with hony and fygges. Thyrdely, yſope maketh one well colored in the face. For Auycen ſaith, that the drinke therof cauſeth good colour. And beſydes theſe effectes, Iſope auoydethe fleme and wormes, as Auycen ſayth. And after Platearius, yſope ſodde in wine clenſeth the matrice from all ſuperfluites.

Appoſitum cancris tritum cum melle medetur,
Cum vino potum poterit ſedare dolorem.
Sepe ſolet vomitum ventremq; ſolutum.

This texte declareth thre operations of cherfyll. Fyrſte cherfylle ſtamped with hony, and layde plaiſter wyſe to a canker, healeth it. Thus ſaith Platearius in the chapter therof. A canker is a melancolye impoſtume, that eatethe the partes of the body, as well fleſhye as ſenowy. And it is called a cãker, bicauſe it goth forth like a crabbe. The.ii. effect is, if cherfyl be dronken with wine, it healeth the ache of the bealy. For it aſſwageth inflaſyon that is cauſed of groſſe ventoſytye, wherof the ache cometh, and leuſeth ventoſite of the ſtomake and all other guttes, and openeth ſtoppinge, and therunto the wyne helpeth. Thyrdely cherfyll ceſſeth vometynge, and the laſke: and by reaſon that it is hotte in the thirde degree, and dry in the ſeconde, hit digeſteth and dryeth that mattier, wherof vomyte commeth. And this is verye trouthe, whan vomyte or the

of cherfil

A canker

laſke

laske come of colde fleumatike mattier. And besides these effectes, hit prouoketh vrine and the menstruosyte, and aswagethe ache of the sydes and raynes, and specially taken with Mellicratum.

Enula campana reddit pracordia sana.
Cum succo rute, si succus sumitur huius.
Affirmat ruptis nil esse salubrius istis.

Elfe dodk scabuuort or horse bele.

Here thauctour declaringe two effectes of enula campana, sayth, it comforteth ỹ harte strynges, that is, the bryinme of the stomacke, whiche is propyrly called the harte strynges, or elles vitall membres, that is the wyndye membres, whiche be nere the harte, and specially the harte roote. That it comforteth the bryn of the stomake appereth, in that the swete smellyng roote of enula cõforteth the senowy membres. For the brimme of the stomacke is a senowy membre. That hit comforteth wyndy membres apereth. For wyne made of enula, called *Vinum enulatum*, clenseth the breaste, and lightis, or longes, as Auycen sayth. Also enula swalowed doune with hony, helpeth a man to spytte, and hit is one of those herbes, that reioyce and comforte the harte. The. ii. effecte is, That the ieuse of this herbe, with the ieuse of rewe, is very holsome for theym that be bourste, and that is specially whan the burstennes cometh by ventosite: for these two ieuses dissolue that. And besydes these effectes enula is good for a stomake fylled with yl humours, and it

Auí. ii. cã. ca. de enula

it openeth opilations of the lyuer and splene, as Rasis sayth. And it comforteth all hurtts, colde greses, and motions of ventosites, and inflasions, as Auycen sayth.

Cum uino coleram nigram potata repellit.
Sic dicunt ueterem sumptum curare podagram.

Here the auctour reherlynge two effectes of hyll worte sayth, that pryncipally the water thereof taken with wine pourgeth blacke coler. Secondelye, hyll worte healeth an olde goute. For the propzete of this herbe is to melte and dyssolue fleme, wherof verye often, the goute is wonte to be engendzed. And note, that after Platearius, hyll worte is hotte and dzye in the thyrde degree. The substance therof is subtile, the vertue comfortable, throughe the swete smell, the substance therof openeth, and the qualities do drawe, the fyrye substaunce or nature therof consumeth, by burnynge and dzyenge.

A remedi for coler.

Illius succo crines retinere fluentes.
Alitus asseritur dentisq; curare dolorem.
Et squamas succus sanat cum melle peructus.

Here thauctour reherlynge. iii. effectes of water cressis saythe, they reteine heares fallyng away, if the heed be annoynted with the iewse therof, or elles if the iewse or water therof be dronke. This effecte Auycen toucheth, sayenge: The drynkynge or annoyntynge with water cresses reteineth heares fallynge awaye. The. ii. effecte is, water cresses doth cure tothe ache, specially if

vvatter cresses.

Aui. ii. cō. ca. de nasturcio

a the

the ache come by colde, for it percith, resolueth, and heateth, as appereth at *Cur moriatur homo.* Thyrdely, the ieuse of water cresse taken wyth hony, or the place annoynted therwith, doth away scales that cleue to ones skynne: by reason that such skales be engendred of salte fleume. Watercresse, as is sayd, purgeth al fleme: therfore if it be dronke, it resistehe the cause of skales: and hony, wyche is a clenser, helpeth moche therto. Beside these effectes, water cresses drye vp the corruption of the bealye, and clenseth the lyghtes, hit heatethe the stomake and lyuer, and is holsome agaynste the grossenes of the splene, namely whan a playster is made of that and of hony, hit causeth one to caste vp coler, hit augmenteth carnall luste, and by dissoluynge auoydeth out wormes and prouoketh mēstruosite, as Auycen sayth.

Cecatis pullis, ac lumine mater hyrundo.
Plinius ut scribit, quamuis sunt erua reddit.

Of celendyne.

Here the auctour sayth, whan yonge swalowes be blynde, the damme bryngeth Celendine, and roubbeth theyr eyes, and maketh them to see: wherby thauctour sheweth, it is holsome for the syght. And this appereth to be true: for cōmōly it is put in medicines agaynst feblenes of syght. Celendyne hath ieuse, and is well knowen. And why swalowes know it better than other byrdes may be bicause their yonge be oftener blind, swalowes donge doth make them blynde, and so

the

the damme dongethe some tyme in the yonges eies, and maketh them blynd. And after Platearye, celendine is hotte and dry in the.iii. degree. And the qualites and substance therof hath vertue to dissolue, consume, & drawe. And the rotes therof stamped and sodde in wyne, are good to purge the heed, and womans priuite from broken moyste humours, if the pacient receyue the smoke therof at the mouthe, and after gargyle wyne in the throte.

Auribus infusus vermes succus necat vsus.
Cortex verrucas in aceto cocta resoluit.
Pomorum succus flos partes destruet eius.

Here the auctour rehersynge. iii. thynges of wilowe, saythe, the ieuse therof poured in to ones eare, kylleth wormes: by reason of the stiptisite and dryeng therof. And after Auicen nothynge is better to heale matterynge at the eares, than the ieuse of wyllowe leaues. Secondly, the rind of wylowes, sod in vineger, doth away wartis. And Auicen sayth, wylowe asshes with vineger, drawethe vp wartes by the rootes: by reason of the asshes vehement dryeng. Yet to dystroy wartes, nothynge is better than to rubbe them with Purslane. This the proprete and nat the qualyte of Purslane dothe after Auicen. Thyrdelye, wylowe flowers and the ieuse of the fruite therof, letteth the byrth of a chylde: for through stiptisite and drought therof, it causeth the chylde to be borne with great peyne.

To kylle vvormes

Auicen. ii. can. cap. de salice.

To void vvartes.

Auicen. ii. can. cap. de portulaca.

Comfortare crocus dicatur letificando.
Membraq; defecta confortat epar reparando.

Of saffron. Here the auctour sayth, that saffron comforteth mans body, in gladdynge it. And wytteth well, that saffron hathe suche a proprete, and if one take more therof than he oughte, hit wyll kylle hym in reioisynge or laughyng. Auicen sayth, ỹ to take a dramme and a halfe, wyll kylle one in reioysynge. Secondly, saffron comforteth defectyue membres, and pryncypallye the harte. Hit comforteth the stomake, with the stiptisitie and heate therof: and for ỹ same cause restoreth the lyuer, for it wyll nat suffre the lyuer to be dissolued. Yet to vse it ouer moche, inducethe parbrakynge, and marrethe the appetite. Of this Auicen warneth vs sayenge: It causethe parbrakynge, and marreth the appetite, bycause it is contrarye to the sharpenes in the stomacke, whiche is cause of appetite. Besydes these proprietes, saffron maketh one to slepe, and dulleth the wyttes, and whan it is dronke with wyne, it maketh one dronken, it clenseth the eyes, and letteth humours to flowe to theym, it makethe one to breth well, it stereth to carnall luste, and maketh one to pysse.

Avi.ii.can. ca.decroco

Reddit fecundas permansum sepe puellas.
Isto stillantem poteris retinere cruorem.

Of lekes. Here thauctor recityng. ii. commodites of lekes sayth, ỹ ofte eatynge of lekes maketh yonge womẽ frutefull, by reason, as Auicẽ sayth, lekes dilate

late the matrice, and taketh away the hardenes therof: which letteth the conception. Secondly lekes stynte bledynge at ỹ nose, as Auicen sayth. Many other effectes of lekes are reherſed at Allea nux ruta. &c. Auicen. 2. can. cap. de porro.

Quod piper est nigrum non est dissoluere pigrum.
Flegmata purgabit, digestiuamq; iuuabit.
Lencopiper stomacho prodest, tussiq; dolori
Vtile preueniet motum febrisq; rigorem.

Pepper.

Here the auctour declarynge many commodites of pepper, saith, that blacke pepper thrǫughe the heate and drynes therof, leuseth quickely: for it is hotte and drye in the thyrde degree. Secondly it purgeth fleme: for it draweth fleme frome the inner parte of the body, and consumethe it. Lyke wyse it auoydeth fleme out, that cleueth in the breast and stomacke, heatynge, subtylynge, and dissolynge it. Thyrdely, it helpethe dygestion. And Auicen saythe, that pepper digesteth and causethe appetite, and specially longe pepper, whiche is more holsome to digeste rawe humours thā either white or blacke, as Gal. saith. Secondly, he declareth. v. holsome thynges of white pepper. Fyrste, white pepper comforteth the stomake: for Galen saith, that it comforteth more than the other two. And Auicen saythe, that whyte pepper is more holsome for the stomacke, and more vehemently, dothe comforte. The. ii. is, pepper is specially holsome for the cough, that cometh of colde fleumatike matter,

Au. ii. can. ca. de. pipere. Gal. iii. de reg. sanitatis ca. vii. Auí. loco preal.

for it heatethe, dissoluethe, and cuttethe it. And Auicen saythe, whan pepper is myntstred in lectuaries, it is holsome for the coughe, and aches of the breast. Thirdly, white pepper is holsome for ache, and that is to wytte of the breaste, and ventous payne. And for that, al pepper is good, for al pepper is a diminisher & a voider of wind. And Auicen sayth, that white pepper and longe is holsome for pyckynge ache of the bealy, if it be dronke with hony and fresshe baye leaues.

Agaynst the bealy ache.

Fourthly, pepper withstandeth the causes of a colde feuer, for it digesteth and heateth the mattier. Fyftely, pepper is holsome for a shakynge feuer, by reason that the heate of ỹ pepper comforteth the senowes, and consumeth the matter spred on them, and Auicen saythe, in rubbynge it is made an oynteminte, with vnguentum, holsome agaynste shakynge. These .v. propretes are ascriued to the other kyndes of pepper, as Auicē saythe. And besydes these effectis, pep heateth the senowes and braunes of mans body it mundifieth the lyghtes, and a lyttell prouoketh the vrine, but moche leuseth the bealy, as saythe Auicen. There be .iii. sortes of pepper, whyte pepper, called *Lencopiper*, longe pepper, called *mocropiper*, and blacke pepper called *melancopiper*. Hit is called white pepper, that is verye grene and moyste: and whan it is a lyttell dried and nat perfectely ripe, it is called long pepper. But whanne it is perfectely ripe, hit is called blacke

blacke pepper.

Et mox post escam dormire nimisq; moueri,
Ista grauare solent auditus ebrietasq;.

Here thauctour reciteth. iii. thynges that greue the herynge. The fyrste is immedyate slepe after meate, and that is if one eate his fylle. For the immediate slepe wyll not suffre the meate to digeste, and of meate vndigested are engendred grosse vndygested fumes, whiche with theyr grossenes stoppe the cundytes of herynge: and they engrosse and trouble the spirites of hering. The .ii. is, to moche mouynge after meate: for that also letteth digestion, and the due shuttyng of the stomackes mouth: by reason that than the stomackes mouthe closeth not so easely, as by a littel walkinge, wherby the meate discendeth to the bottum of the stomacke. For whan the stomake is not shutte, many fumes ascende to the heed, that greue the herynge. The thyrde is dronkennes, wherof many fumes and vapours are engendred, whiche ascende to the heed, and organ of herynge, and troubleth the spirite therof, and greueth the herynge. And dronkennes doth not onely hurte the herynge, but also the syghte, and all the sences, for the same cause as is before sayde. There be three thynges, as Auicen saythe, that hurte the eare and other senses, lothynge, repletion, and slepe after repletyon. And some texte hath this verse: *Balneo, sol, vomitus affert repleo clamor*, Whiche thinges greue the

Hurtfulle to the herynge.

Au. 4. 3. ca. 2. de conse. sanit. auris

the herynge, but ſpecially greate noyſe. For Auicen ſaythe, if we wylle here well and naturallye, we muſte eſchewe the ſon, laborious baynynge, vompte, greate noyſe, and repletion.

Metus, longa fames, uomitus, percuſsio, caſus,
Ebrietas, frigus, tinnitum cauſat in aure.

Here the auctour recytethe ſeuen thynges, whiche cauſe a hũmynge and a noyſe in ones eare. The fyrſte is, feare, and after ſome, mocyon. The cauſe is, for in feare the ſpyrytes and humours crepe inward towarde ỹ harte ſodaynly, by whiche motion ventoſite is lyghtlye engendred, whiche entrynge to the organ of the hearynge, cauſeth tingynge and ryngyng in ỹ eare. By corporall mouynge alſo humours and ſpirites are moued, of whiche motion ventoſytie is lyghtlye engendred, whiche commynge to the eares cauſeth ryngynge. For ryngynge is cauſed thrꝛough ſome mouyng of the vapour or ventoſite about thorgan of the herynge, mouynge the naturall ayre of thoſe pypes or orgāns contrary to theyr courſe. The ſecõde thinge is great hunger, Auycen ſhewethe the reaſon ſayenge: that this thynge chaunceth throughe humours ſpredde and reſtynge in mans bodye. For whan nature fyndethe meate, ſhe is conuerted vnto them, & that reſolueth & moueth them. The third is vometinge: For in vometynge, whiche is a laborious mõtion, humours are ſpeciallye moued to the heed. In token wherof we ſee the etes

Auic. 4. 3. c8. 9.

and

and face come redde, and the syght hurte. And thus also by vometynge, vapours and ventosites are soone moued to the organ of the herynge. The fourthe is beatynge aboute the heed, specially the eare. For therby chaunceth vehement motion of the naturall ayer, beynge in thorgan of the herynge. For whan any membre is hurte, nature immediately sendeth therto wynde and blud, which two be the instrumentes of nature, by whiche than, motion is caused in the eare. The. v. is fallynge, specially on the heed, for the same cause that is shewed of beatynge. And of a falle, what euer it be, a mouyng of the humours is caused in the body. The syxte is dronkennes. For dronkēnes fylleth the heed with fumes and vapours, whiche approchynge to the organ of the herynge, troubleth it, and maketh a noyse in the eare. The. vii. is colde: for by great colde the organ of the herynge is febled, wherfore of a smal cause by colde, ryngyng in the eare chanceth, for great colde causeth ventosites. And ringynge in the eares chaunceth not onely by these causes but also by manye other, as of ventosyte engendred in the heed, and therin moued, orels by soune of matter and corruption engendred in the eare, or elles by motions of ventosytes, chāsynge ofte tymes in the openynge of the eare, as they that haue an ague: or by the greatte repletion of the bodye, and mooste specially of the heed, or by some clammy matter resolued in to a

lyttell ventosyte: or by medycynes, whose propyete is to retayne humours and ventosytyes in the partyes of the brayne, as sayth Auycen.

Balnea, vina, uenus, ventus, piper, allea, fumus,
Porri, cum cepis, lens, fletus, faba, synapis,
Sol, coitus, ignis, labor, ictus, acumina, puluis,
Ista nocent oculis, sed vigilare magis.

xxi. thinges hurte full to the eyes.

Here the auctour reherseth .xxi. thynges hurtefull to the eies. The fyrste is baynynge, whether it be moyste or drye, called hotte houses. For baynynge greately heateth the eyes, and so hurtethe theyr complexion, for the eies be naturally colde of the nature of water. Secondely, baynynge dryeth and resolueth the subtile humydites of the eies, with whiche the sighty spirites that are fyery, shulde be refressched & tempered. This hath made many one blynd in Almayne, where as they vse many baynes, & hotte houses. Lyke as in Holande are moze lepzes than in any other countre for faute of good gouernaunce. The. ii. is wyne, vnmoderately taken: for that feblethe the eies & syght: by reason that it fylleth the heed with fumes and vapours, whiche dull all the wyttes. The thyrde is ouer moche carnall copulation, whtche all physytians saye, febleth moche the syght. And Aristotel noteth the cause: for by carnall copulation, that that is behouefull for the eies, is taken awaye. There muste be in the eies moyste watterishe subtylytye, whyche fortifieth the visible spirites. For the eie is naturally

Ari. 4. pt. problema.

tally moyste. And therfoze Aristotell saythe, the eies be of the nature of the water. But whan naturall moystures are drawen and voided out, the body wareth dry, and wythereth awaye: the eyes lose theyr propze nature, whiche they reteyne and kepe by humidite: and nat without a cause: for by fiery spirites, whiche are in moche mouynge, the syghte wolde vanyshe away, ner that it were succored with moysture. Thus hit appereth playnely, that carnal copulation, by drawynge awaye the moystenes, dryethe vp the superyour partes of man, wherby the quycke syghte is hurte. The.iiii.is wynd, and specially the southe wynde. For Hippocrates saythe: the southe wynde is mystye, and dusketh the eies: for that wynde fylleth the heed with humidites, whiche dulle the wyttes and darke the syghte. The. v. is pepper, whiche throughe ȳ sharpnes therof, engendrethe fumes that byte the eyes. The. vi. is garlyke, which also hurteth the eies throughe sharpenes and vapozosite therof, as is sayd at *Allea nux ruta. &c.* The. vii. is smoke, whiche hurteth the eies, throughe the mozdication and dryenge therof. The. viii. is lekes: For by eatynge of them, grosse melancolye fumes are engendred: wherby the syghte is shadowed, as is befoze sayde at *Allea nux ruta. &c.* The. ix. is oynyons, the eatynge of whiche hurtethe the eies, throughe theyr sharpenes. The. x. is Lens. the moche eatynge wherof, as Auicen saythe, dus-

Arist. in 6 su t sẽsato. Et. v. de ge. animaliũ.

Hippo. 8. phoris. illo Austrini flatus. &c.

keth the syght, throughe the vehement dryenge therof. The .xi. is to moche weppnge: whiche weaketh ỹ eies, for it causeth debilite retentyue of the eies. The. xii. is beanes, the vse wherof engendrethe a grosse melancoly fume, darkynge the visible spirites, as lekes do. And therfore the eatynge of beanes, induseth dredeful dreames. The. xiii. is mustarde, the vse wherof feeblethe the syghte throughe his tartenes. The. xiiii. is to loke agaynste the sonne: and that is through the vehement splendour and brightenes therof: wherby the syghe is distroyed, as apperethe by experience. For the vehemẽt sensiblenes of a thynge, nat proportioned to mans sense, as the sonne beames, corrupte mans sense. The. xv. is to moche carnall copulation, and specially after great fedynge or repletion, or after greatte voydynge or emptines, but this is al redy declared. The. xvi. is fyre, the beholdynge wherof, causeth vehement drynes in ỹ eies, and so hurtethe the syghte: and eke the brightenes therof hurteth the eies. And therfore we se commonly, that smythes, and suche as worke before the fyre, be redde eied and feeble syghted. The. xvii. is to great labour, for that also dryeth vehementely. The. xviii. is smytynge vpon the eies, whiche hurteth the syghte, for it makethe theym bludde shotte, & troubleth ỹ visible spirite, & other while engendreth impostumes. The .xix. is to moche vse of tarte or sharpe thynges, as sauces: and

that

that is throughe the tertenes of fumes of theym engendred. The. xx. is duste, or walkynge in dustye places: in whiche, duste fleethe lyghtely in to the eies, and dulketh the syghte. The. xxi. and aboue other hurtfull to the eies and syghte, is to moche watche: For to moche watche inducth to moche dryues in the eies. And generally all repletions hurte the eies: and all that dryeth vp nature: and all that troubleth the bloudde, by reason of saltenes or sharpenes. Al dronkenes hurtethe the eies: Vometynge comforteth the syghte, in that it purgeth the stomake: and hurteth it, in that it moueth and driuerth the matiers of the brayne, to the eies. And therfore yf it be nedefulle to spue, it muste be done after meate without cõstrainynge. Also to moch slepe incontinent after meate, and moche bloudde letynge and namely with ventosites, hurteth the syghte, as Auicen saythe.

Feniculus, verbena, rosa. celidonia, ruta.
Existis fit aqua, que lumina reddit acuta.

Aui. iii. tracta. iiii. capitii.

Here thauctour reciteth. v. herbes, whose water is very holsome for the syghte. The fyrste is Fenel, whose ieuse put in to the eie, sharpethe the syghte, after Rasis. The. ii. is Veruеyn, wherof the water is of many phisitions put in receptes holsome agaynst feblenes of syghte. The. iii. is Rose water, whiche dothe comforte the lyuely spirite and syghte. The. iiii. is Celendine, whose ieuse is citrine, it is called Celidonia, that is, gy-

To clarifi the eyes.

uynge celestial gyftes. The. v. is true: the water of those two herbes is holsome for the sighte, as phisitions commonly saye.

Sic dentes ſerua, porrorum collige grana.
Ne careas iure cum iuſquiamo ſimul ure.
Sicq; per embotum fumumq; cape dente remotàm.

For tothe ache

Here thauctour recityng certeyne medicines for tothe ache, saythe, Lykes sede and Henbane burned to gether, is good for the tothe ache. They must be myniſtred on this wyse: the ieuse of henbane with the leke sede muste be bourned to gether: and the smoke muste be receyued through a fonell, on the syde that the ache is. The vertue of the Henbane taketh away the felynge of the peyne. And the vertue of the leke sedes, fume kil lethe wormes, whiche other while lyenge in the concauttes of the tethe, cause intollerable peyne, as Auicen saythe.

Auicen. ii. can. cap. de porro.

Nux, oleum, frigus capitis, anguillaq; potus,
Ac pomum crudum faciunt hominem fore raucum.

This texte delarethe. vi. causes of hoorsenes. The fyrste is eatynge of nuttes, for nuttes drye moch: and therfore they asperate the voyce, and make it lyke a cranes voice. The. ii. is oyle, the vse wherof may engendre horsenes: for some part tis therof cleue faste to the pype of the lyghtes, causynge horsnes. Secondly, it maketh colerike folke hoorse, by reason þ i them þ oyle is lyghtly enflamed, and so the inflammation causeth exasperation and hoorsenes: but the fyrste cause

semethe

semeth better. The thyrde is colde of the heed. For colde of the heed dothe presse to gether the brayne, wherby the humours discende towarde the throte, and the pype of the lyghtes: and enducteth hoorsenes, through to moche moystnes of the pype. The fourthe is eatinge of yeles: for the eatynge of them multiplyeth clammy fleme, which compynge to the lyghtes, sticke there styll, and cause horsenes. The fyfte is, ouer moche drynkynge, specyally towarde bedde. For than the vehemente wetygn of the pype of the lightis dothe chyefly cause horsenes of the voyce, as all physytyans saye. The sixte is rawe appulles, for by reason that they be rawe, they encreace fleme, and if they be not rype, but sharpe and sower, they make the throte roughe.

Ieiuna, uigila, caleas dape, ualde labora.
Inspirà, calidum, modicum bibe, comprime flatum.
Hec bene tu serua si uis depellere reuma.
Si fluat ad pectus dicatur reuma catarrus.
Ad fauces branchus, ad nares esto torisa.

Here thauctor declareth seuen thinges that cure the reume. The fyrst is abstinence from meate, or fastyng, for therby the matter is diminished, for abstinẽce driueth, and the mattier is better ryped and consumed: For whan nature fyndeth no matter of foode wheron she may worke: she worketh vpon reumatike matter and consumeth it: and so the heed is lesse filled therwith. Wherfore Auycen sayth: that a man hauynge the catarre or

For the reume.

the

the pose, shoulde take hede that he fyll not hym selfe with meates. The. ii. is watche, for watche dryeth the brayne, and withstandethe that the vapours ascend not to the heed. The. iii. is hotte meates and drynkes: for with theyr heate the colde water of the reume is digested. The. iiii. is to labour moche: for therby the mattier reumatyke is consumed, by reason that moche labour dryeth vp the superfluites of the body. And in stede of *valde*, some textes haue *veste*, and than the sentence is, that warme garmentes is holsome for the reume specially whan it cometh by colde matter. The fyft is inspyrynge of hotte ayer, and specially if the catarre procede of colde mattier: for by breathynge of warme ayer, the mattier is warmed and typed. The syxte is, to drinke lytel, and to endure thirst: for therby the reumatyke matter is consumed. For lyttel drynkynge fylleth nat the heed, as moche drynkyng doth. The .vii. is to holde ones breath: for that is speciallye good in a catarre caused of a colde mattier: By reason that this holdynge of the breath, heateth the parties of the breast, and so the colde fleumatike matter, rausynge the catar, is better digested. Auycen reherlyng these thinges sayth, It behoueth to kepe the heed warme continually. And also it must be kepte frome the northe wynde, and namely after the southe. For the southe wynde, repleteth and maketh rate. The northe wynde constrayneth. Also he muste

Aui. loco pręsi.

drynke

drynke no colde water, nor slepe on the day time. He muste endure thyrste, hunger, and watche: as moche as he can: for these thynges in this syckenes are the begynnynge of helthe. Farther more Rasis byddethe hym that hath the reume, to be ware of lyenge vp ryght. For by lyenge vp ryght the reumatike matter floweth to the hynder parties of man, where as be noo manifeste issues, where by the matter may voyde oute. Rasis.3.ab

Therfore it is to be feared, lest hit flowe to the senowes, and cause the crampe or palsey. And lyke wyse he ought vtterly to forbeare wyne: for wyne is vaporous, and in that it is very hotte, hit dissoluethe the mattier, and augmenteth the reume. And lyke wise he muste not stonde in the sonne or by the fyre, for the sonne and fyre leuse the matter, and augmenteth the reume. In the last two verses thauctour putteth dyfference betwene these thre names, *catarr, usbranchus, & corisa.* And the differẽce standeth in the matter flowing to one parte or an other of the bodye. Whan the matteir ronneth to the breast parties, it is called *catarrus*, whan it ronneth by the nose, it is called *corisa*, whan it runneth to the necke, it is called *branchus*. But this worde reume doth note and sygnify generally all maner of matter flowynge frome one membre to an other.

Auripigmentum sulphur miscere memento.
His decet apponi calcem commisce saponi.
Quatuor hec misce, commixtis quatuor istis

Fistula curatur, quater ex his si repleatur.

For the fistule. Here the auctour rehersynge a curable medicine for the Fystule, saythe: that a playster made of *Auripigmentum*, Brymstoone, whyte lyme, and Sope, myngled to gether healeth the Fystule. For these thynges haue vertue to dzie and mundifie: whiche ententions are requisite in healing a fistule. Platearie sayth, *Auripigmentum* is hotte and dzye in the fourth degree: it dissolueth and draweth, cõsumeth, & mundifieth. Brymstone and Sope as he saythe, are hotte and dzye, but brymstone is moze vehemẽt, for it is hotte & dzie in the fourth degre, but sope is not. Auicen saith that lyme washed, dzyeth without mozdication, and maketh steddy. The Fystule is a rounnynge soze, whiche auoydethe mattier moze oz lesse, after the diuersite and course of the moone. *Auripigmentum* is that that grauers fasten bras and metalles with to stoones.

Oßibus ex denis bis senteniſq; nouenis.
Conſtat homo denis bis dentibus et duodenis.
Ex tricentenis decies ſex quinqueq; venis.

The nombre of bones. Here thauctour nombzeth the bones, teethe, and veynes in mãs body. Fyrste he sayth, there be CCxix. bones. Yet after the doctours of phisike, as Hippocrates, Galen, Rasis, Auerroys, and Auicen, ỹ bones in mã be. CCxlviii. And though herin be variance, yet there is a mayster of physicke that sayth, *Oſſa ducenta ſunt atq; quater duodena.*

The nombre of tethe. Secondly thauctour sayth, that a man mooste com-

commonly shulde haue .xxxii. tethe. But yet it chanceth, that some lacke .iiii. of the laste tethe, whiche be behynde them that we call the grynders: and these haue but .xxviii. tethe. Some lacke these .iiii. laste tethe in childe hoode only, some other lacke them tyl they be very olde, and some al theyr lyfe. Here is to be noted, that after Auicen, the .ii. formost tethe be called *duales*, and two on eyther syde of these twayne, are calledde *quadrupli*. There be .ii. in the vpper iawe, and .ii. in the nether: al these tethe be ordeined to cutte, and therfore some call them cutters, and specially ỹ *duales*. Nexte vnto those *quadruples*, are .ii. tethe aboue, and .ii. benethe, called *canini*, whose office is to breake harde thinges. After those be iiii. other on eyther syde called grynders. iiii. aboue and .iiii. benethe. After those some haue a tothe called *sensus*, on eyther syde, and as well aboue as benethe. These also are ordeyned to grinde mans meate. And so the holle nombre of the tethe is. xxxii. or els .xxviii. in them that haue nat the tethe called *sensus*. There is than. iiii. *duales*. iiii. *quadruples*. iiii. dogge tethe. xvi. grynders and. iiii. *sensus*. Thyrdely the texte sayth, that there is in mã. CCClxv. veynes, as appereth in the nothamie.

Auí. i. doct v. cap. de anoth. dentium.

Quatuor humores in humano corpore constant.

Sanguis cum colera, flegma, melancolia.

Terra melan. aqua fleg. et aer sanguis, coler ignis.

Here thauctour declareth the .iiii. humours in

man, as Bloud, Fleme, Coler, and Melancoly. And shewing the nature & complection of them, he compareth eche to one of the. iiii. elementes. Melancoly is cold and dry, and so compared to the erthe, whiche is of lyke nature: Fleme is colde & moyste, and so cõpared to water. Bloud is hotte and moyst, and so compared to the aier. Coler is hotte and drie, and so compared to fyre. These thynges are declared in these verses.

Humidus est sanguis, calet, est vis aeris illi.
Alget, humet flegma, sic illi vis fit aquosa.
Sicca calet colera, sic igni fit simulata.
Melancolia friget, siccat quasi terra.

For a farther knowlege witteth well, that after Auicen, there be. iiii. humours in mans bodye, Bloud, Fleme, coler, and melancoly, as is sayd. The best of them is bloudde, fyrste by cause it is the mattier of mans spirites: in whom cõsisteth mans life and operations, Secondly bycause it is comfortable to the princypples of lyfe, it is tẽperately hotte and moyste, Thyrdely bycause it restoreth and nourysheth the body more than the other humours. And it is called the treasure of nature: for if it be loste, deth foloweth forthe with. Nexte to bloudde in goodnes is Fleume. Fyrste by reason that if nede be, it is apte to be tourned in to bloudde. Secondly bycause it is very nere like humidite, whiche is as fundation of lyfe. After fleme in goodnes is coler: whiche is ytener with natural heate soo longe as it kepeth conuenient measure, Than folowethe melancoly,

Aui. i. doc. iiii. cap. i.

lancoly, as dregges and durte remoued aparte from the prncypples of lyfe, ennemy to toye and lyberalite, and of nere kynred to age and dethe. Secondly note, that in the diuision of humours there is. ii. kyndes of bludde, that is to say, naturall and vnnaturall. Naturall bludde, that is to say, veyne bludde is ruddy and obscure: and arterie bludde is ruddy and clere: without yl sauour, and in compartson of other humours, it is verye swete. Of vnnaturall is. ii. sortes: the one is vnnatural in quantite, that is to say, whiche is changed from good complection in it self, or elles by mynglynge of an nother humour. There is an other vnnaturall bloudde, whiche throughe mynglynge of other humours, is yll bothe in qualite, substance, quantite, and in proportion of the one to ỹ other. And this is double, for the one is nat naturall by mynglynge of an yll humour, that cometh to hym frome without. The other is vnnaturall by mynglynge of an yl humour, engendred in the selfe bloudde: as whan parte of the bloudde is putrified, and the subtile parte therof is turned in to coler, and the grosse parte in to melancoly: ozels in to coler, or ỹ melancoly, ozels both remayneth in the blud. And this vnnaturall blud, by mynglynge of an yll humour, varieth from naturall blud many wayes. Fyrste, in substance: for it is grosser and fouler, sith melãcoly is mingled therwith: ozels it is more subtile, whan wattrysheues or citrine

coler is myngled therwith. Secondly in colour, for some tyme whan fleume is myngled therewith, it enclyneth to whitenes, or throughe melancoly to blackenes. Thyrdly in sauour: for by mynglynge of putrified humours hit is more stynkynge: otherwyse by mynglynge of rawe humours it hathe no sauour. Fourthly in talage, for by mynglynge of coler it enclyneth to bytternes, and by melancoly to sowernes, or by fleme to vnsauerynes. Also of fleme there be two kyndes, naturall and vnnaturall. Naturall is that whiche within a certayn space wyll be bludde, for fleme is vndigested bloudde. Ther is an other spyce of fleme, which is swete & some what warme, yf it be compared to the bodyly heate. But comparynge it to ruddy bloudde and coler, it is colde. Fleme is naturally whyte: and this is called swete fleume, extendynge this name swete to all the talages delytynge the taste: for other wyse the naturall fleme is nat swete: but vnsauery and watryshe, and very nere ỹ talage of water. And to this fleume, nature hathe nat gyuen a propre mantion, as she hath done to coler and melancoly: but nature maketh it ronne with the bloudde, for it hathe a very nere symylitude to bloudde. And of this fleme there be. ii. necessites and one vtilite. The fyrst necessite is, that it be nere the membres, so that their vertue maye digest and tourne it in to bloud: and that ỹ membres by it maye be nourysshed, whan they

haue

haue lost theyr natural foode, that is for to say good bloudde, throughe restreynte of materiall bloudde, whiche restreynte is caused of the stomake & lyuer, through some causes accydentall. The second necessite is, that it myngle with the bloudde, and make it apte to nourishe the membres of fleumatike complection, as the brayne, and nuche: for that that muste nourysshe these membres, muste be well myngled with fleme. The vtilite of fleme is that it moyste the ioyntes and membres, that moue moche, lest they ware dry through the heate that cometh of theyr mouyng and rubbyng. Unnaturalle fleme maye be deuided. Fyrst in his substance: & so some therof is *muscillaginosum*, and that is fleme, to ones semyng, diuers, for in some parte it is subtile and thynne, and in some other grosse and thycke: it is called *muscillaginosum*. bycause hit is lyke muscilages, drawen out of sedes. There is an other fleme that appereth egall in substance, that is insubtilite and grossenes, to ones dempnge: but for a trouthe, hit is diuers in euery parte: this is named rawe fleme. And this encreaseth in ỹ stomake and entrayles. And to auoide hit out of the stomake, Hyppocrates byddeth vs to spewe twyse a month, and to voyde it oute of the guttes, nature hath ordeyned coler to rounne from the cheste of the galle to the entrayle Ieiunium, and so forth to the other lower guttes, to scour away that fleme from the brymmes of the entrayles,

and

and to cause it to discende downe with the other dregges and fylthe. Some tyme this fleme is encreased in the veynes, specially of olde folkes by mynishynge of theyr dygestion, and there remaynyng, is by littel & litel augmẽted & engrossed, & hurteth nature, which cã not by the veines therto ordeyned, voyde it out, yet it doth that is possible to kepe it frome the harte, and other inward membres, and dryueth it to the outewarde membres, and specially to the legges: for by the heuynes thereof it draweth naturally to the lower partes of man. And this is the cause why olde folkes legges are swollen, and that if one presse downe his fynger therin, there taryeth a hole, specially towarde nyghte, and in fatte folkes & suche as were wonte to be nourysshed with moyste meates. There is a nother spice of fleme verye subtile, and watterysshe, lyke vnto water, and some what thicke: This fleme is very often myngled with theyr spytylle, that haue yll digestion, and of those that be greatte drynkers: hit rounneth frome the brayne to the nose, as hit is wont in the beginning of the pose, and whan by decoction and boylyng in man, it cometh grosse, it is tuorned in to fleme, grosse, whyte, and muscillage. There is an other fleme grosse & whyte, called *Gipseum*, the subtile parties of this fleme is dissolued, through longe bydynge in the ioyntes: and the grossenes therof remayneth in the ioyntes as harde as stones. This fleme engen-

dreth

dreth the goute vncurable. There is an nother fleme thycke and grosse, lyke to molte glasse, in colour, clammynes, and weyght. Secondly vnnaturall fleme differethe in talage: for there is certayne fleme, that is swete, whiche is by mynglynge of bloudde with fleme. And vnder this is conteyned the vnctuous fleme, whiche is engẽdred by mynglyng of vnctuous blud & fleme. There is an other maner of vnsauerye fleme, caused of rawenes, as certeyne glassye fleume. There is an other salte fleume, caused by mynglyng of coler. And this is more bytynge, drier, and lyghter, than any other fleme, through the coler myngled ther with, whiche ia drye, lyghte, and sharpe. And this fleume is ofte founde in theyr stomakes, that be fleumatike, that drynke moche stronge wyne, and that vse salte & sharpe meates, and cleuethe to the stomacke, & causeth other whyle thyrste intollerable: and runnynge by the guttes, hit sometyme sleethe theym, and causeth the blouddye menslyn: and in the foũdement ofte tymes induceth stronge costyuenes.

There is an other fleme that is sharpe by mynglynge of sharpe melancoly therwith: and some tyme, throughe boilynge of fleme, as hit chanceth in the swete ieuses of frutes, ỹ fyrste boyle, and after ware rype: and this fleume apperethe oftener in theyr stomackes, that dygest yll, than in other partes. For naturally coler floweth to the mouthe of the stomake, to stere vp the appe-

tite: whiche descendynge downewarde, some tyme myngled with fleme, makethe hit sower, and this is perceyuedde by sower belchynges. And other whyle this fleme is ingendred in the stomake by boylynge with a weake hete. There is an other fleme called pontike, whiche is some time caused by myngling of pontike melancoly. But this is seldome, by reason that pontike melancoly is very scarce. Hit is some time caused throughe vehement coldenes therof, wherby the moystenes therof is congeyled, and some what altered to erthynes, and therupon commeth noo weake heate, whiche causynge it to boyle, shulde conuerte it in to sharpenes: nor no strong heate whiche digestinge it, shulde torne it in to bloud. There be.ii.kindes of coler, natural & vnatural. Unnaturall coler is the fome of bloudde, whose coler is ruddy and clere, that is, citrine, in the last degree of citrines, as saffron heedes, and it is lyght and sharpe: and the hotter, the more reddе it is. And after this coler is engendred in the heed, hit deuideth in two parties, one parte goth with the bloud in to the veynes, the other gothe in to the purce of the gall. The parte that gothe with the blud, entreth therwith bothe for necessite and profite. Hit is nedefull that it myngle with ỹ blud, to norisshe the colerike membres. Hit is behoueful, that it make the bloud subtile, and cause it to entre in to the veynes. The parte ỹ goth to the purce of the gal, gothe eke thether

for

for necessite & profite. The necessite is double. The one is nedefull for all the body, to mundifie it from colerike superfluites. The other necessite is in respecte of ỳ galles purse. The profite also is doudle. The one is to washe ỳ entrailes from dregges and clammy fleme, cleuynge to theym. The other is to pricke the guttes and musculs, that they may fele the thinge that hurteth them, and voyde al other fylthynes. The prose of this is, that colycke chaunceth often tymes by stoppynge of the hole that cometh from the purse of ỳ gall to the guttes. Unnatural coler is double. For one is vnnaturall through outwarde cause myngled therwith. The other is vnnaturall throughe a cause in hit selfe: for the substaunce therof is nat natural. Coler vnnaturall through an outwarde cause, is an other knowen and famous: & it is that that fleume is myngled with. And hit is called famous or notable, by reason that it is ofte engendred. And of this kynde of coler comethe the thyrde, that is well knowen. There is an other that is lesse famous, and that is it, wherwith melancoly is mingled. Famous coler is eyther cytryne, and engendred by mynglynge of subtile fleme with natural coler, orels it is yolkye, lyke to yolkes of egges, and is engẽdred by mynglyng of grosse fleme with naturall coler. Coler of lesse fame is caused. ii. ways. One is whan the coler is bourned in it selfe, and tourned to asshes, from whiche the subtile parte

of the coler is nat seperated, but myngled therwith. And this coler is the worste. An other is, whan melancolye comethe from without, and mynglethe it with the coler. And this coler is better than other, and is ruddy in colour: it is nat clere nor flowynge, but more lyke to veyne bloud. This vnnaturall coler hauing his owne proper substance, without mynglynge of any other humour, is often engēdred in the lyuer: by reason that the subtilnes of the bludde burnethe it selfe, and tourneth in to coler, and grossely in to melancoly. An other coler there is, engendred in the stomake of yll meates nat dygested, but corrupted: or elles it is engendred in the veynes by other humours. And of this coler be. ii. kyndes. For one is called coler prassiue, lyke the colour of the herbe called Prassion: whiche is engendred of the volkynes whan it is bourned: for burnyng causeth a volky blackenes in the coler, whiche myngled with coler citrine, engendrethe a grene coler. The other is called rusty coler, like to rusty yron, and hit is engendred of Prassiue, whan prassiue is bourned only tyl the humidite therof be dryed away: and of the drynes begynneth to ware white. And these. ii. laste colers be yl and venomous, yet rusty is the worse.

¶ Lyke wyse there be. ii. kyndes of melancoly, naturall & vnnatural. The natural is the dregges & superfluite of good blud, whose talage is betwene swete and pōtike. And this melancoly,

whan

whan it is engendred in ỹ lyuer, is parted in. ii. partes. Of whiche one entreth with the bludde, and there with remaynethe in the veynes. The other is conueyed to the splene. The fyrste parte entreth with the bloud, for necessite and profite. Hit is nedefull that it myngle with the bloudde, to nourysshe the melancoly, colde, and dry membres, as the bones. The vtilite is to make thicke the thynne blud, to stynte the superfluous rounynge therof, to make it stronge, & to strengthe these mẽbres, in to whiche it must be conuerted. The other parte, that nedeth no bloudde, gothe to the splene bothe for necessite and profite. The necessite is double, one vniuersal throughout ỹ body, to purge it of melancolious superfluyte. The other is but partycular, onely to gouerne the splene. This melancoly is also profitable for mans body, for it ronnethe to the mouthe of the stomacke, straynynge out the humidites, that it findeth there, as a womã straynynge a cowes duggis, drawethe out the mylke. This vtilite is double. Fyrste it constraynethe, thyckethe, and comforteth the stomacke. Secondly by reason ỹ thegernes therof moueth the mouthe of the stomacke, it makethe one to haue an appetyte to meate. Unnaturall melancoly is as a thynge bourned or asches in respecte of other humours. Of this there are. iiii. famous kyndes, though there be many nat famus. The fyrst is asches of coler: and this is bitter. The. ii. is asches of fleme

and if ỳ fleme that is bourned were very ſubtile and watteryſhe, than the melancoly therof engendzed wyll be ſalte in talage. But if the fleme be groſſe that is burned: than the aſhes therof, oz the melancoly of it engendzed, enclineth to ſowernes oz ponticite. The. iii. is aſhes of bloud, and this melancoly is ſalte, a lyttel inclynyng to ſwetenes. The. iiii. is aſhes of naturall melancoly. And if naturall melancoly, wherof ſo euer it be, be ſubtile, than it wyll be verye ſower. And whan it is caſte out vpon the grounde, hit boyleth and ſauozeth of the ayer, & cauſeth both flyes and beaſtes to voyde the place. But if the natural melancoly be groſſe, the vnnatural ther of engendzed, ſhall nat be ſower.

Natura pingues iſti ſunt atq; iocantes.
Semper rumores cupiunt audire frequentes.
Hos Veuus et Bacchus delectãt fercula riſus,
Et facti hos hilares, et dulcia uerba loquentes.
Omnibus ſtudiis abiles ſunt, magis apti.
Qualibet ex cauſa, nec hos leuiter mouet ira.
Largus amans, hylaris, ridens, rubeiq; coloris.
Cantans, carnoſus, ſatis audax, atq; benignus.

Sanguine folkes.

Here thauctoz teachynge vs to knowe ſanguine folkes, ſaythe, that a ſanguyne perſone is naturally fatte. But we maye nat vnderſtande, that ſanguyne folkes be pzopzelye fatte: foz that is a token of a colde complection, as ſaythe Auicen. But they be fatte and fleſhy withall: foz fatte in ſanguine perſones is taken foz fleſhye. Auicen ſayth

Auic. ii. i. doc. 3. ca. 3

saith, that abundance of ruddye flesshe and stiffe, signifieth a hotte and a moyst complection, as a sanguine person is. For thabundance of ruddye flesshe, wytnesseth fortitude of ỳtue assimilatiue, and multitude of blud, that worke and ware by heate and moysture, as witnesseth Galen saieng, Thabundance of flesshe is engendred of thabundance of bloud. For heate perfectly digestynge, and the lyke vertue to flesshe maketh the flesshe fast and styffe. Also Auycen sayth, euerye fleshye body withoute abundaunce of fatte and greace, is sanguyne. Wherto Galen assenteth. Secondly, the sanguine persone is mery and iocunde, ỳ is to say, with mery wordes he mouethe other to laugh: orels he is gladde, through benignite of the sanguyne humour, prouokynge a man to to gladnes and iocundite, through clere and perfecte spyrytes engendred of bloude. Thyrdly he gladly hereth fables and mery sportes, for the same cause. Fourtly he is enclyned to lecherye, through heate and moystenes, prouoking to carnal copulation. Fyftly, he gladly drynketh good wyne. Syxtly he deliteth to fede on good meate, by reason that the sanguyne person desyreth the most like to his complection, that is good wines & good metes. Seuenthly he laugheth lyghtly, for bloudde prouoketh to laughynge. The. viii. is, the sanguyne personne hath a gladsome and an amiable countenance, through lyuelynes of colour and fayrenes of complection. The. ix. is, Gal. 2. teg.

he speaketh swetely through amiablenes of sanguyne nature. The.x.is, he is apte to lerne any maner of science, throughe lyuelynes and perspicuite of his wytte. The. xi. is, he is nat lightly angry, and this cometh through moystnes abating the feruour of coler prouoking to anger. The last. ii. verses recite some of the forsayd tokens, and also some other. Fyrst, a sanguine person is free, not couetous but liberal. Secondly he is amorus. Thyrdely, he hath a mery countenance. Forthly he is mooste parte smylynge, of all whiche the benygnite of the blud is cause and prouoker. Fyftly he hath a ruddy colour. For Auycen saythe, that ruddy colour of the skynne, signifieth abundance of blud: And this must be vnderstand of bryght ruddy colour & not darke, suche as is wont to be in theyr faces that drinke stronge wynes abundantly, and that vse sauces & sharpe spices, for such colour signifieth lepre to come. Sixtly, he gladly syngeth and hereth syngyng, by reason of his mery mynde. Seuenthelye he is fleshy throughe the cause before sayde. The. viii. is, he is hardy, through ỹ heate of the blud, whiche is cause of boldnes. The. ix. is, the sanguine person is benigne and gentil, through ỹ bounte of the sanguyne humour.

Flegma vires modicas tribuit, latosq; breuesq;
Flegma facit pingues, sanguis reddit mediocres.
Sensus hebes, tardus motus, pigritia somnus.
Hec somnus lentus, piger, in hac sputamine multus.

Et

Et qui sensus habes pingues, facit color albus.

Here the auctour sheweth certayne propretes of the complection of fleme. Fyrste, flematyke folkes be weake, by reason that their natural heate, whiche is begynner of all strengthe and operation, is but feble. Secondly flematike folkes be shorte and thicke: for theyr natural heate is not stronge inough to length the body, and therfore it is thycke and shorte. Thyrdly fleumatike folkes be fatte, bycause of theyr greatte humidite. Therfore Auycen saith, that superfluous greace signifieth colde and moystenes: For the bloud, and the vnctuous mattier of greasle, persynge thrrough the veinis in to ỹ cold membres, throughh coldenes of the membres, do conieyle to gether, and so engendre in man moche greasle, as Galen saith in his.u. boke of operation. He saith after, that sanguine men are myddel bare betwene the longe and the shorte. Fourthly, flematike folkes are more inclyned to ydelnes and study than folkis of other complection, by reason of their coldnes that maketh them slepe. Fyrstely they slepe longer, by reason of theyr great coldenes that ꝓuoketh them to slepe. Syrtlye, they be dulle of wytte and vnderstandynge: for as temperate heate is cause of good witte and vnderstanding, so colde is cause of blunt wytte and dull vnderstandynge. Seuenthly, they be slouthfulle, and that is by colde: for as heate maketh a man lighe and quicke in mouynge, so colde maketh a man

heuy and slouthefull. The.viii.is, they be lumpyshe and slepe longe.

Est humor colore, qui competit impetuosis.
Hoc genus est hominum, cupiens precellere cunctos.
Hi leuiter discunt, multum comedunt, cito crescunt.
Inde magnanimi, sunt largi summa petentes.
Hirsutus, fallax, irascens, prodigus, audax.
Astutus, gracilis, siccus, groceiq; coloris.

Here the auctour teacheth vs to knowe a person of colerike complection. Fyrste, he is hastye, by reason of superfluous heate, that moueth hym to hastines. And therfore Auycen sayth, that dedes of excessiue motion, sygnifie heate. Secondly, the colerike persone is desirous of honour, and coueteth to be vppermoste, and to excell all other: by reason that superfluous heate maketh mās mynde prone to arrogance & bolde hardines. Thyrdly, they lerne lyghtly, by reason of the subtylenes of the colerike humour. And therfore Auycen sayth, that the vnderstandyng promptenes and quicke agilite to intelligēce, betokeneth heate of complection. Fourthly they eate moche, for in them the heate digestyue is stronger, and more resolutiue than in other bodyes. Fyftelye, they encrease sone, through strength of naturall hete in them, whiche is cause of augmentation. The.vi.is, they be stoute stomaked, that is they can suffre no iniuries, by reason of the heate in them. And therfore Auycen saythe, that to take euery thynge impacientlye, sygnifyeth heate.

Auic. ii. i. doc. 3. ca. 3.

Auicē. 2. 1. doc. 3. ca. 3.

The. viii. is, they be liberall to those that honour theym. The. viiii. is, they desire hyghe dignites and offices. The. ix. is, a colerike pson is heary, by reason of the heate that openethe the poores, and moueth the matter of hearis to the skynne. And therfore it is a common sayenge, the colerycke man is as heary as a gotte. The. x. is, he is discepuable. The. xi. is, he is soone angry, through his hotte nature. And therfore Auicen saythe, ofte angry, and for a smal cause, betokenethe heate, throughe easye motion of coler, and boylynge of the bloudde aboute the harte. The. xii. is, he is a waster, in spendyng largely to optayne honours. The. xiii. is, he is bolde, for boldenes cometh of great heate specially about the harte. The. xiiii. is, he is wylye. The. xv. is, he is sklender membred, and not fleshy. The. xvi. is, he is leane and dry. The. xvii. is, he is saffron colored. And therfore Auicen sayth, that coler signifieth dominion.

Restat et adhuc tristis colere substancie nigre.
Qui reddit prauos, per tristes pauca loquentes.
Hi uigilant studiis, nec mens est dedita somno.
Seruant propositum sibi, nil reputant fore tutum.
Inuidus et tristis, cupidus dextreq; tenacis.
Non expers fraudis, timidus, luteiq; coloris.

Here thautor declareth some tokēs of a melācoly pson. Fyrst, melancoly maketh folkes shrewd and yll mannered: as they that kyll theym selfe. Secondly melancoly folkes are most parte sad,

throughe their melãcoly spirites, troublous and darke: lyke as clere spirites make folkes glad. Thyrdly, they talke littel, by reason of their coldenes. Fourthly, they be studious, for they couet alwaye to be alone. Fyftely they slepe nat well, by reason of the ouer moche drynes of ỹ brayne, and throughe melancoly fumes, they haue horrible dreames, that wake them out of theyr slepe. Syxtely, they be stedfaste in theyr purpose, and of good memory, and harde to please: and this cometh throughe theyr drynes. Seuenthly, they thinke nothyng sure, they alwey drede, throughe darkenes of theyr spirites. In the. ii. last verses he reciteth some of the forsayd signis and other. Fyrste, the melancoly person is enuious, he is sadde, he is couetous, he holdeth fast, and is an yll payer, he is simple, and yet desceyteful: and therfore melancoly folkes are deuoute, great reders, fasters, and kepers of abstinence. Sixtly, he is fearefull. Seuenthlye, he hathe an erthye browne colour: whiche colour if it be any thing grene, signifieth the dommion of melancoly, as Rasis sayethe.

Hi sunt humores, qui prestant cuiq; colores.
Omnibus in rebus ex flegmate fit color albus.
Sanguine fit rubeus, colera, rubea quoq; ruffus.
Si peccet sanguis, facies rubet, exrat acellus.
Inflantur gene, corpus nimiumq; grauatur.
Est plusquam frequens plenus, mollis dolor ingens.
Maxime fit frontis, et constipatio uentris.

Siccaque

Siccaq; lingua ſitis, et ſomnia plena rubore.
Dulcior adeſt ſputi, ſunt acria dulcia queque.

Here thauctour reciteth the colours that folowe the complections. A flematike perſon is whytly coloured: the colerike is browne and tawny: the ſanguyne is ruddy, the melancoly is pale, colered lyke erthe. Afterwarde the texte declarethe xii. colours ſignyfyenge ſuperfluite of bloudde. The fyrſt is, whan the face is redde, by ỹ aſcendynge of bloud to the heed and face. The ſecond is, whan ỹ eies bolle oute farter than they were wonte. The. iii. is, whan the eies are ſwollen. The. iiii. is, whan the body is all heuy: for nature can nat ſuſteyne nor gouerne ſo gret quantite of bloud. The. v. is, whan the pulce beatethe thycke. The. vi. is, whan the pulce is fulle, by reaſon of ỹ multitude of hotte & moyſt vapours. The. vii. is, whan the pulce is ſofte, through to moche humydyte that mollyfiethe the mattyer. The. viii. is ache of the forheed. The. ix. is, whan the bealy is coſtiue, throughe great heate that dryeth vp the filthy matter. The. x. is, whan the tong is dry and rough for like cauſe. The. xi. is great thyrſte, throughe dryues of ỹ ſtomakes mouthe engendred of great heate. The. xii. is, whan one dreamethe of redde thynges. This Auicen affirmeth ſayeng, Slepe that ſignifieth aboundance of bludde, is whan a man dreameth that he ſeeth redde thynges: or elles that he ſhedeth moche of his bludde, orels, that he ſwym-

Auic. ii. i. doc. 3. ca. 7

 methe

meth in bloud and suche lyke. The. xiii. is, the swetenes of spittell, through swetenes of bloud. Here is to be noted, that lyke as there be tokens of abundance of bloud, so there be signes of the abundaunce of other humours, as in these verses folowynge.

Accusat coleram dextre dolor asperа lingua.
Tinnitus, vomitusq; frequens, vigilantia multa.
Multa sitis, pinguis, egestio, torsio ventris.
Nausea fit morsus cordis, languescit oculis.
Pulsus adest gracilis, durus, velocq; calescens.
Arct, amarescit, incendia somnia fingit.

The tokens of abundāce of fleme are cōteyned in these verses folowyng.

Flegma supergrediens proprias in corpore leges.
Os facit incipidum, fastidia cerebra, siluas.
Constarum stomachi: simul occipitisq; dolores.
Pulsus adest rarus, et tardus, mollis, inanis.
Precedit fallax, fantasmata, somnus aquosa.

The signes of abundance of melancoly are conteyned in these verses folowynge.

Humorum pleno dum fer in corpore regnat.
Nigra cutis, durus, pulsus, tenuis et vrina.
Solicitudo timor, et tristicia, somnia tempus.
Accrescet rugitus sapor, et sputaminis idem.
Lenisq; precipue tinnit et sibilat auris.

Denus septenus nix fleubothomiam petit annus.
Spiritus uberior erit per fleubothomiam.
Spiritus ex potu vini mox multiplicatur.
Humerumq; cibo damnum lente reparatur.
Lumina clarificat, sincerat fleubothomia.
Mentes, et cerebrum, calidas facit esse medullas.
Viscera purgabit, stomachum, ventremq; coercet.
Puros dat sensus, dat somnum, tedia tollit.
Auditus, uocem, nires producit et auget.

Here the auctour spekynge of bludde lettynge, sayth, that at. xvii. yere of age one may be lette bludde,

bloudde. And touchynge this Galen sayth, that chyldren shulde not be lette bloudde, before they be.xiiii.yere olde at leest, bycause chyldrens bodies be soone resolued from outward heate, and therfore by hoydynge of bloudde they shulde be gretely weaked. Also for that they nede to nourysshe theyr bodyes and augmente theym, they shoulde not diminisshe theyr bloudde. And eke for that they be sone dissolued from outwarde hete, hit suffiseth that they nede nat to be lette bloud. And witteth well, that as bludde lettynge is not conuenient for chyldren, so hit is vnholsome for olde folkes, as Galen sayth: for the good blud is lyttell and the yll moche, and bludde lettynge draweth away the good bludde, and leaueth the yll, as Auycen sayth: And therfore bloudde lettyng is vncõuenient for suche persons. Secondlye, he putteth the hurte of bloudde lettynge. Of necessite with hoydynge of bloudde, done by bloudde lettynge, mans spirites beynge in the bloudde, do auoyde. Thyrdely, he sheweth howe the spyrytes shuld be cherished and restored, and that is by drynkynge of wine after the bloudde lettynge: For of all thynge to norysshe quickely, wyne is best, as is before sayd. The spirites also be cherysshed and restored by meates, but that is not soo quickely as by wine. And the meate after bloudde lettynge must be lyght of digestion, and a gret engenderer of bloud, as rere rosted egges & suche lyke. And all thoughe meate restore the

Gal. 9. teg.

Aui. 4. 1. cap. 18.

spyrites

spirites after bludde lettynge, yet lette the pacientes beware of moche meate the first & seconde daye. For Isaac saythe *In dietis*, that they muste drynke more than eate, and yet they must drynke lesse than they dydde before bludde lettynge, for digestion is weaker. Fourthly, the auctour putteth a.xi. profites of bloudde lettynge, that is dulye done. Fyrste, temperate bloudde lettynge comforteth the syghte: for dyminishynge of humours doth eke diminishe fumynge to the heed: and the repletion therof, that darketh ỹ syghte. Secondelye, hit clerethe and makethe pure the mynde and brayne, throughe the same cause. Thyrdely it heateth the mary: for it mynisheth the superfluites, that therto come and coole it. Fourthly, it purgeth the entrayles: for nature vncharged of bloud, digesteth better rawe humours that be lefte. Fyftely, bloud lettynge restreyneth vometynge and the laske: for hit dyuerteth the humours frome the interior partyes to the outewarde, and specially the lettyng blud of the armes, as Auycen saythe: for lettynge blud of the feete stoppeth nat so wel: yet pchance the bloud lettynge shall augment the laske, and that .ii. waies. Firste, by bloudde letting nature is discharged of her bourden, and beynge comforted, it prouoketh other vacuations. Secondly, if the laske be caused by great weakenes of vertue contentyue. For than, by reason that by bloudde tettynge vertue is weaked, the laske is aug-

augmented. Syxtly, bloud lettynge clereth the wittes: for it minisheth vaporation that gooth to the heed and troubleth the wittes. Seuēthlye, hit helpeth one to slepe, for therby many humours be voyded, of whiche dyuers sharpe vapours are lyfted vp, that lette one to slepe. The viii. is, hit takethe away tedyousnes and ouer great greke, for therby vertue is vnlodē of greke: for with the melācoly blud, the dregges of blud, whiche induceth tediousnes & greke, are drawen out. The. ix. is, it comforteth the herynge: for therby the vapours and humours that ascende to the heed, and let the heryng, are dymynyshed The .x. is, it comforteth the voyce: for therby the superfluites and humidites, that wolde com to the breste or pype of the lyghtes, and lette the voyce, are diminished. The. xi. is, hit augmenteth the strengthes, for therby the bodye is discharged of greke. Wherfore the vertue is augmented.

Tres insunt istis Maius, september, aprilis.
Et sunt lunares, sunt velut ydra dies.
Prima dies primi, postremaq; posteriorum.
Nec sanguis minui, nec carnibus anseris vti.
In sene vel iuuene, si vene sanguine plene.
Omni mense bene, confert incisio uene.
Hi sunt tres menses, Maius, september, aprilis.
In quibus eminuas, vt longo tempore viuas.

Here the auctour sayethe, that these thre, Maye, Septembre, and Aprile, are the monethes of

the moone, and in them are dayes forbydden to let bloud, that is the fyrste of Maye, and laste of September and Apryle. Though this be a common rule, yet it is false. For the forsayde dayes maye be as good and as worthy to be chosen as the other, after the diuersite of the constellation in them. Farther, he sayth, that in those dayes one shulde not eate goose flesshe, whiche is also false and erronious, and verye wytche crafte. I thynke the auctour hadde this sayenge of the Jewes, whiche obserue suche maner. Secondly he saythe, that men of myddell aege and ponge folkes, whose veynes be full of bloudde, may be let blud euery moneth, for those may well resyst resolution, and in them is great quãtite of good bloud. Thyrdely he saith: that bludde lettynge for mans helth, must be done in one of these thre monethes, Maye, Septembre, and Apryle. But yet with difference, for in Apryle and May, the lyuer veyne muste be lette bloudde, bycause than in ver tyme the bloudde encreaseth: and in Septembre in the splene veyne, bycause of melancoly, whiche thã in autumne encreaseth.

Frigida natura frigens, regio, dolor ingens.
Post lauachrum, coitum, minor etas, atq; seniles.
Morbus prolixus, repletio potus et esce.
Si fragilis vel subtilis sensus stomachi sit.
Et fastiditi, tibi sunt fleubothomandi.

Here the auctour putteth xii. thinges that lette bloudde lettynge. The fyrste is coldnes of complection

plection: for as Gallen sayth, blouddelettyng cooleth and augmenteth coldenes: bycause, as Isaac saith, bloud is the foundation of natural heate: and in that that bloud lettynge voydethe blud, it voideth hete, and so consequently coleth. The. ii. is a feruent colde contrey, vnder which a colde season shulde be comprehended, whiche also letteth bloud lettyng: for in a countrey and season very colde, the blud is closed in the depest partis of the body, and the bloud that tarieth in the vtter partis, the colde makethe thycke, whiche to voide is no wisedome. The. iii. is feruent ache, vnder whiche eke maye be comprehended great inflãmation of the body: for if one in suche accidentis be let blud, there foloweth great motion agitatiue, contrary to nature, and greatter inflammation, whiche weakethe nature more. The cause of this motion agitatiue is attractiõ to dyuers partis: for by bloud lettyng attractiõ is caused to the place that is lette bloud: and by great ache attractiõ is caused to ỹ place of ache. The cause of greatter inflammation is, that by bloud lettynge the humours be moued, wherby they be more inflamed. And this is trouth whan bloudde lettynge is lyttel and artificiall. Yet yf it be done tyl one swounde, hit is holsome in the forsayd cases: for this bloudde lettynge, whan it ouercommethe the attraction of the ache, hit causeth nat motion agitatiue, and lyke wyse it takethe awaye inflammation, whan there be no

humoꝛs, that ſhulde moue heate, and cauſe moꝛe inflãmation. This is Galens mynde, ſayenge: there is no better medicine foꝛ an impoſtume of feruent inflammation, feuers, and a great ache, than bloud lettynge. The. iiii. is bainynge, ſpecially reſolutiue: foꝛ that lettethe bloud lettyng, foꝛ that were vacuation vpon vacuation, which nature can nat eaſely beare. The. v. is carnall copulation: foꝛ immediatly after that, one ſhuld nat be letten bloud, bycauſe of double weakyng of nature. The. vi. is to olde oꝛ to yonge, as it is befoꝛe touched. Of this Auicen ſaythe: Take hede howe thou letteſt one blouddе in any of the foꝛſayd caſes: outcepte thou truſt in the fygure, in ſolidite of ỹ muſculs, largenes of the veynis, the fulnes of them, and ruddy colour. The. vii. is longe ſickenes: foꝛ by ſuche lettyng of bloud, nature is doubly febled, both by longe ſyckenes & diminiſhing. This is of trouth, ſayth Auicen, excepte there be coꝛrupte bloud, foꝛ than bludde lettynge is holſome. The. viii. is great repletiõ of dꝛinke. The. ix. is to eate to moch meate: and vnder this is compꝛiſed meate vndygeſted.

Gal in commento illius apho. q̃ agerunt.

The cauſe here of (as Auicen ſaythe) is this, There be. iii. thynges ỹ dꝛawe to them, that is emptynes, heate, and ſecrete vertue oꝛ pꝛopꝛete. Than if the veynes be empty thꝛoughe voidyng of bloud, they dꝛawe to them from the ſtomake oꝛ liuer, vndigeſted oꝛ ſuperfluous meate oꝛ dꝛinke, whiche vndigeſted meate whan it cometh to the

mem=

membres, can nat be amended, that is to saye, digested: for the third digestion can nat amende the faute of the seconde, nor the. ii. of the fyrste, if the faute be so great that hit can nat conuerte in to the membres, and hit there remaynynge maye cause some disease. The. x. is feblenes, for blouddе lettynge is a stronge voyder, as Galen saythe, therfore a feeble person maye nat endure great diminishynge of bloud. The. xi. is subtile sensyblenes of the stomakes mouthe: whiche is called the harte strynge, for of suche blouddе lettynge swounynge folo weth lightly. And vnder this, weakenes of the stomake is eke comprysed, and easy flowynge of colet to the mouthe therof, enducyng vometyng. Wherfore they that haue the forsayd accidentis, shuld nat be lette bloud, For by blud lettyng the humours moued, be enduced to the stomakes mouthe, as to a place accustomed: and bycause it is a weake and an impotent membre to resyste that flyxe, therfore by such letting of blud many incõueniences chãce. This is one cause why manye swounde, whan they be lette bloudde: by reason the colet floweth to the stomacke, whiche bytynge the stomacke, pynethe the harte and stomake so, that it causeth one to swounde. The. xii. is lothynge: for if in this lothyng, one be let bloud, whan the veynes be emptye, they drawe to them yll mattier that causeth lothsomnes. And besydes the forsayde accidentes there be yet other, that lette blouddе

Gal. 2. aph. commen.

lettynge. Fyft voydynge of menstruous stire or the emeraudes: for one diseased with eyther of these shulde nat be let bloud: yet it may be done to dyuerte the flyxe or matter a nother way. The. ii. is rawnes of composition: for in rare bodyes is mothe dissolution: and therfore this resolution sufficeth them without euacuation, as Galen sayethe. The. iii. is rawnes, and clammines of humours: for than beware of bludde letting, bycause it encreaseth rawenes of humors: and therfore in longe syckenes ye shulde nat let bloudde: for rawenes of humours encreasethe, strength feebleth, and the syckenes prolongeth And therfore Auicen sayth, that in longe syckenes before one is let bloud, he shuld take a laxatiue, all thoughe he nede bothe. Rawenes of humours is caused. ii. wayes. One is throughe abundāce of humours that choke naturall heate, whiche chokynge bredeth rawe humours, and than bloudde lettynge is holsome. Wherfore Alexander sayethe: Lettynge of bloud in the begynnynge of the dropsy is holsome: whan it cometh by abundance of menstruous bloud, that throughe some cause is prohibited to issue: or by abundance of the emeraudes: For lyke as a littel fire is quenched vnder a great heape of wod, soo lyke wyse naturall heate is suffocate with abundance of humors. The. ii. cause of rawe humors. is feblenes of naturall heate, as in folkes of feble complection, or suche as haue ben longe

Gal. 9. reg.

Alex. 2. li. cap hidrop pisi

sycke,

ſicke, or be very aged, for chã the ſayd bloud lettyng is vnholſome: bycauſe it auginēteth rawnes, for the bloud that obſerueth hete is drawen out, and ſo the body is made colde & ỹ humours more rawe: Therfore the blud muſt be lefte to digeſt rawe humors. The.iiii.is, vndue diſpoſicion of the ayer, eyther to hotte or to colde: for moche heate cauſeth ſtronge reſolution: & great colde maketh the bloudde thycke and vnapte to iſſue or auoyde.

Quid debes facere, quando uis fleubothomari.
Vel quando minuis, fueris vel quando minutus.
Vnctio ſiue potus lauachrum, vel faſcia motus.
Debent non fragili tibi ſingula mente teneri.

This texte declareth fyue thynges ỹ ought to be done about blud lettynge: ſome before, ſome at the tyme, and ſome after. The fyrſt is annoyntynge whiche other whyle is vſed in the bloudde lettynge, as to annoynte the place or veyne that is opened: to aſwage the peyne, ſometyme hit is vſed after bloudde lettynge to kepe the gaſhe that hit cloſe not vp to ſoone, that the humours that be lefte in the veynes may haue ſome reſpiration and ſome yll fumes voyde out. The.ii.is to drynke, and ſpecially wyne, whiche is good in bloud lettynge: if one hap to ſounde: and alſo hit is verye holſome after bloud lettynge, to reuyue the ſpyrites and engendre newe bloudde, whiche thynge in practiſe all phiſitians obſerue, The thyrde is baynynge, whiche is holſome.iii.

v. thinges in bloudde lettyng.

dayes

dayes before and thre dayes after bloud lettyng, and nat the same daye. Hit is good before, if one thinke he haue grosse humours within hym, for bainynge leuseth and moueth the humours, and for the sayde cause it is holsome to take a sharpe syrope before, to moue, dissolue, and make subtyle the humours. And therfore, whan ye wyll lette one bloud, ye must rubbe the arme, that the humours in the veines about may be made subtile and prepared to issue out more easelye. Hit is holsome after bloud lettynge, that the residue of humours and vapours, that be lefte behynde, may be leused. It is nat holsome the same daye, for baynyng maketh the skynne linnowe or soupulle, whiche made lynnowe wyll nat abyde the stroke that is gyuen in blud lettynge, and that is dangerous. The fourth is byndynge with linnen clothes, whiche is very holsome to stop the bloudde after euacuation therof, and before bledyng, to drawe the humours in the veynes, and to cause them to swelle, and better to appere. The fyfte is moderate walkynge after blud lettyng, to dissolue and make subtile the humours, and after warde to leuse the residue of the humours that be lefte behinde. Some vse to be let bloudde fastynge, but some other saye, hit were better to eate a rere rosted egge fyrst, and therto drynke a draught of wine, about the houre of .ix. or .x. before dyner, and forth with to be let bloud: By cause whan the stomake is emptye, nature

reteynethe

reteynethe styll the bloudde moze strongelye, leste she shulde lacke nourysshemente, but whan onehath eaten a lyttell nourysshynge meate, as wyne and egges is, thã nature suffreth the blud better to issue.

Exhilarat tristes, iratos placat amantes.
Ne sint amentes fleubothomia facit.

Here be declared thze effectes of bloudde letting. Fyrste it maketh a sadde person mery. Secondly it appeaseth angery folkes: The reason is this, moche melancoly myngled with the bloud, causeth heuynes, and moche coler causethe anger, whiche two humours, as they be myngled with the bloudde, are drawen oute by bloud lettynge. Thyrdly it kepeth louers from furious rauing, foz it remoueth the bloud frome the heed, and auoydeth hit by the other exterioz partes. Farther moze there be .v. causes of bloudde lettynge. The fyrst is, that the abundance, whether it be in qualyte, oz quantite, oz both, shulde be voided. Foz as Auycen sayth, two maner of folkes must be let bloud. One are suche as be disposed to be sicke, that haue abundance of blud in quantite. The other are they that are sicke alredy, through the malyce of humours oz bloud. But there is difference in these two bloudde lettynges. Foz bloudde lettynge foz the abundance of bloudde ought to be moche, but whã it is done to auoide yll bloud, hit must be moderate, as Galen sayth. And therfoze they do very yl, that let them selfe

Thre effectes of bloudde lettynge.

Gal. 9. me.

blede tyll they perceyue the good bloud issue, for parauenture all theyr bloud shall runne out, et they see any good bludde appere. Therfore they shulde voide a litel at ones: and after the minde of Galen, in this case: before they let one bloud, they shuld gyue hym good meates, to engendre good bloudde, to fulfyll the place of the yl blood that is auoyded: and after within a lyttel space, to lette bloud a lyttell and lyttell. This is called dyrecte lettyng of bloud, for it is done to auoyde abundance of bloud, and of suche humours, as shulde be auoyded. The fyrste indirecte cause is the greatnes of the disease, and greatnes of the apparent vehemēt inflammacion, for as Galen saythe, there is no better medycyne for an impostume of vehemēt inflammation, feuers, and a great ache, than bloudde letting. The secōd indirecte cause is, that the mattier, whiche muste be auoided, be drawen to that place from whens it muste be auoyded. And therfore in retention of the menstruous flire and emeraudes, the greate veyne in the fote called *Sophena*, must be opened, as Galen saythe, to drawe downe the mattier of the bloud. The thyrde indirect cause is to drawe the humours to the place, contrary to that place that they flowe to, to dyuerte the mattier frome that place. Therfore for to moche abundance of menstruosyte, the veyne *Basilica*, muste be lette bloud, to turne the matter to the contrary parte, and so to voyde hit frome his proper course. And

Ga. in comellius aphque regunstur.

therfore

therfore he that hath a plurefy on his lefte fyde, muft be let blud on ỹ right fide, to diuert & draw ỹ mattier to the place contrary to that place ỹ it enclyneth to. And lyke wyfe if it be on the ryght fide, to let blud on ỹ lefte. The.iiii. indirect cauſe is, ỹ by letting of blud, one portion of ỹ mattier may be auoyded, ỹ nature may be the ſtronger vpō the reſidue, & ſo lettyng of blud is holſome, whan the bodye is full, leſt impoſtumes growe: for the regiment of nature is feble, in regarde of theſe humors: wherfore whan a portion of the mattier is voyded, nature gouernethe the mattier ſo, ỹ it ſhulde nat flowe to ſome weake place and brede an inpoſtume.

Fac plagam largam mediocriter, ut cito fumus.
Exeat vberius, liberiuſq; cruor.

Here the auctour ſayth, that the gaſhe made in letting of blud ought to be of a meane largenes, ỹ the groſſe blud may eaſely iſſue out: for whā ỹ gaſhe is ſtrayte, the pure bloud onely goth out, and the groſſe abydeth ſtyll in. And note, that ſome tyme the gaſſhe muſte be great, and ſome tyme ſmalle. The gaſhe muſte be great for .iii. cauſes. Fyrſte, bycauſe the humours be groſſe, and groſſe blud muſt be voided, as in them that be melancoly. Secondlye, in wynter the gaſhe muſt be great, for colde engroſſeth the humors. Thyrdly, for thabūdance of humours, for they auoyde better by a greatte gaſſhe thau a ſmall. But the gaſhe muſt be ſmal, whan the perſonne

is of weake strength, that the spirites and natu-
rall heate auoyde nat to moch: and lyke wise in
a hotte season, and whã the blud is pure.

Sanguine subtracto sex horis est uigilandum,
Ne somni fumus ledat sensibile corpus.
Ne neruum ledat non sit tibi plaga profunda.
Sanguine purgatus non carpas protinus escas.

Thre thynges muste be consydred whan one is
let bloud. Fyrste, that he slepe nat in. vi. houres
after, leest the fumes engendred by slepe ascende
to the heed and hurte the brayne. Farther, leeste
in his slepe he turne hym on the arme that is let
bloud, and therby hurte hym, and leeste the hu-
mours by slepe flowe to the peynsul membre, by
reason of ỳ incision, and so brede an impostume.
For Galen sayth, that if impostumes brede in ỳ
body, or in a mẽbre that is hurte: the humours
wyll flowe thervnto. But Auicen assignethe an
other cause, that by suche slepe may chance con-
fraction of the membres: The cause maye be as
Galen saythe, that slepe is vnholsome in ỳ ague
fytte: for naturall heate gothe inwarde, and the
outwarde partes ware colde, and the fumes re-
mayn vnconsumed: wherby the rygour is aug-
mented, and the feuer fytte prolonged. Also by
mouynge of the humours i lettyng of bloud, fu-
mes are reysed vp to the senowes and brawnes
of the armes: whiche remaininge vnconsumed,
ware colde in slepe, and ingrosse in the vtter par
tes. And therfore if one slepe immediately after

Gal. 2. aph. super illo. In quo. ꝛc.

lettynge

lettyng of bloud, they cause confraction of the se nowes and brawnes of the armes. And he sayth, that one in lettynge of bloud, must beware that he make nat the gashe to depe, lest he hurte a se-nowe or an arterie strynge vnder the veyne: for hurtyng of a senowe causeth a mortall crampe, or losse of a membre, as an arme or a fynger, and hurte of an artery strynge, causeth bledyng vn-curable. And one oughte nat to eate immediatly after he is let bludde, but he muste tary tyll the humours in hym be in quiete, leste the meate a-fore it be digested, be drawen to gether with the bloudde, to succour the hurte membre.

Omnia de lacte uitabis rite minute.
Et uitet potum fleubothomatus homo.
Frigida uitabit, quia sunt inimica minutis.
Interdictus erit minutis nubilus aer.
Spiritus exultat minutis luce per auras.
Omnibus apta quies est, motus ualde nociuus.

v. thinges to be fled of hym that is let bloudde.

Here the auctour sayth. v. thyngs muste be es-chewed of hym that is let bloudde. The fyrste is milke and white meates: for by sturryng of hu-mours caused by lettynge of bludde, ofte tymes some humours flowe to the stomake: therfore if he shulde eate milke, by minglyng with the hu-mours, it wolde corrupte in the stomake: sythe of it selfe it is verye corruptyble. And eke by re-son that it is swete, the mylke may be drawen to the veynes vndigested: and throughe sturrynge of humours lyghtely corrupte. Secondelye, he

muste beware of moche drynkynge: for by reason that the veynes be empty, the drynke vndygested is lyghtly drawē to them, as is afore said. Thyrdly, he must eschewe all colde thynges, as wel outwarde, as inward, as meates very cold, colde ayer, colde bathynge, thynne clothynge, restyng on stones, coldenes of the heed and fete, for by reason that natural heate is febled by lettyng of bloudde, the body wyll soone be to colde. Fourthly, he that is let bloud, shulde nat walke in darke cloudy or troublous ayer: for that maketh hym heuy and vnlusty, as is afore sayd at, *Aer sit mundus. &c.* And heuines is cause of melancoly bloudde. Therfore he must walke in a fayre clere ayer: for that recreatethe the naturall and lyuely spirites. Fyftly he must eschewe excessiue labour, and vse moderate rest: for excessiue sturynge about than specially, weakethe and mouethe humours, but temperate reste swagethe mocion.

Principio minuas in acutis perperacutis.
Etatis medie multum de sanguine tolle.
Sed pure atq; senex tollet uterq; parum.
Ver tollet duplū, reliquum tempus nisi simplum.

The best tyme and age to let bloudde.

Here he speaketh of. iiii. thynges. Fyrste, the letynge of bloud shuld be done in the begynnynge of sharpe diseases, whiche are ended .iiii. daye. For suche be shorte and make no delay: therfore they muste be remedyed at the begynnynge. The. ii. is, that from. xxx. yere to. xlv. or. l. one shulde

shulde be let bloud mooste, for at that age bloud encreaseth mooste of all: nor the dympnyshyng therof letteth nat the growynge: nor the bodyly strength is nat lessed therby: for the body in that age groweth not, but semeth to stande stil at one state. The thyrde is, that olde folke and childzen shulde be let bloud but lytel: for yonge childzen nede moche bloud to norische and encrease them, and aged folkes strength decayeth. Fourthlye, in ber double quantite of bloud shuld be voided in regarde of other seasons: for that tyme specyally encreaseth bloudde, as al phisitians saye. Touchynge the fyrste sayenge, a fewe rules concernynge lettynge of bloudde, wolde be gyuen. The firste is, that at the begynnynge of the syckenes one shuld not be let bloudde, for as Galen sayth, nature is worker of all thynges, and the phisitian is mynister. But he sayth, that no vacuation at the beginning of sickenes is natural, for as nature in the beginning of syckenes auoideth nothynge, lyke wyse no more shuld the phisitian. Yet thzee thynges withstande this rule. The fyrste is furiosite of the mattier. For Auicen sayth, that whan the syckenes begynnethe, one shulde not be let bloud, for lettynge of blud sturreth the humours, and maketh theym subtyle, and to rounne thzough out al the body, outcepte the mattier be furious. The secõd is, abundance of the mattier: for Galen saythe, that it is than behoueful to be let blud or take a medicine laxatiue,

Gal. 3. tex.

Idem. iiii. aphoris. in com. super Egritudinis. &c.

Ga. in aph. Inchoãtibus morbis. &c.

tiue, to alleuyate nature loded with abundance of mattier. The thirde is greatnes and sharpenes of the syckenes, as whan there is a greatte and an achefulle impostume, thoughe the mattier be lyttel. For Galen sayth, if the impostume be great, ye must let bloudde at the begynnyng, thoughe there be but lyttell mattier: leeste hit breke or open or it be ripe: therfore to eschue many inconuenyences blud lettynge must be done. The. ii. rule is, that bloud lettinge may nat be done on the day of motion of the syckenes, as in Crisis, nor no other vacuation nor diuertyng of mattier from the place that nature sendeth it to. Nor lyke wyse in the ague fitte. For Galen saith. That whan the sickenes is in his estate, neyther bloudde lettyng nor laratiue shulde be done. For than the mattier rypeth, whiche rypeth better by quietnes than by stering. The thirde rule is, that lettynge bloudde shoulde not be done in begynnynge of the syckenes, whan crisis is remoued: for Isaac sayth in his boke of vrynes, that though the hart be the engēdrer of the blud and spirites, yet the bloudde is fundation of naturall heate, and susteyneth hit, for heate is naturallye therof engendred: and therfore he that voydeth bloudde, voydeth heate: whiche shulde digeste the mattier of the syckenes, and so consequently the sickenes is prolonged, and strength weaked. And therfore it is to drede, lest through lengthing of the sickenes, and weakynge of the strength

Gal. 13. me.

Crisis is sodayne iudication eyther to helthe or dethe mutacyon.

strength, nature shuld kayle. The kourth rule is, that the bodye hauynge dregges or kylthe in the guttes, shulde not be lette bloud. The cause is, there be thre thynges that drawe to them, heate, emptines, and all the shappe, so whan the veynes be empted by lettynge of bloud, they drawe to theym frome the nexte membre, as the guttes and stomacke, wherby the bealye is indurated, and the mattier in the veynes are more enfected, the miserai:e draweth the humidites of the ordeurs, and the ordeurs are dryed the more, therfore ye must fyrste mollify the bealy with clisters or suppositories, excepte it ware laratiue alone. The.v. rule is, that lettynge of bloud shulde nat be moche vsed: For by ofte vsynge therof, one drawyng in age, falleth in to diuers diseases, as Epilencie, Apoplexie, and palsey, for by remouinge of the blud and heate, many fleumatike superfluites are engendred, that cause these diseases. The .vi. rule is, that a woman menstruate, or with childe shulde nat be let bloudde. A woman with chylde shuld nat, for therby the heate that digesteth meate is dyminished, and the foode of that that she goth with, is taken away: specially whan hit that she gooth with, wareth great, for than it nedeth more foode. This saythe Hyppocrates: when the menstruosite kepeth due course and voydeth naturally inough, lettynge of blud shulde not be done, but when it voideth to moch, than to diuerte the mattier, hit muste be doone, vi.v.aph.

for nature wolde nat be lette of her operation. The.vii.rule is, that after the colericke passion one shuld nat be let bloud, for by reason that lettyng of bloud stourreth vp the humours, a colericke humour may flowe to the stomake, and enflame hit: nor after vomeiting, lest humours like wyse flowe to the stomake: nor after ỹ flixe, nor after great watchyng: nor after moche trauayle: nor after any thynge that greatly heateth or dissolueth: for in those cases lettynge of bloud shulde greatly moue the humours, and enfeble the strength. Nowe it is to be considred, who be mete to be let bloud: and therfore we shal declare a fewe rules. The fyrste rule is, that lettynge of bloudde is very expedient for delycate, ydel, and corsy folkes: and that vse meates engendrynge moche blud. The second rule is, it is holsome for those that haue abundaunce of bloudde, whiche abundance is knowen by the thyckenes of theyr vrine: for abundance of bloud maketh it thycke, and abundance of coler maketh it thynne.

The third is, they shuld be let blud, in whom melancoly abundeth: for whan moche natural melancoly runneth with the bloud through out all the body, not purifieng the yll blud, than lettyng of bloud is holsome. There be.ii. kyndes of melancoly, naturalle and vnnaturall. Naturall is the dregges of bloudde, whiche whan hit abundeth, it runneth with bloudde: and in lettynge of bloudde is voyded therwith. For of the same tem-

temperate heate, bloud, and melancoly, the dzeg ges therof, is engendzed. The. iiii. rule is, that whan boylynge, conturbacion, and calefaction of humours is feared, it is holsome to let bloud: and those persones, as soone as they fele theym selfe inflamed, shulde be let bloud, to auoyde the forsayd motions, caused by greate abundance of humours. Yet other while some be disceyued by this rule: for forth with whã they fele calefactiõ, & feare boylyng of humors, they let them bloud. And whan this cometh of heate, calefaction, and incision, the calefaction or boyling cesseth nat by bloud lettynge, ye it is rather augmented: for bloud lettynge moueth the humours, and maketh them rounne throughe the body: therfore lettynge of bloud is nat holsome, excepte it be for abundance of humours, whiche is knowen by moche swette specially in the morynge, for there be some that sweate nat, excepte they nede euacuation. The. v. rule is, they that be myghty and stronge, shuld be let blud, and nat they that be cold and dzye. For Rasis sayth, that those bodies are apte to be let bloud, that haue great apparant veynes, ỹ be heary, and colored betwene browne and redde, and folkes nat to yong nor to olde, for chyldzen and vnweldy aged persones shulde nat be let bloudde, excepte great necessite require it. Many of the sayde rules be gethered out of Auicen.

Aui. iii. c. ca. de flebotho.

Estas uer dextras, autumnus hyemsq; siniſtras.

Quatuor hec membra cephe, cor, pes, epar vacuatur.
Ver cor, epar estas, ordo sequens reliqua.

Here the auctour recytynge certayne thynges concernyng the membres that be lette bloudde, sayethe, that in ver and sommer the veines of the ryghte hande, arme, or foote shuld be let bludde. But in wynter and autumne, the veynes of the lefte hande, arme, or foote must be dyminisshed. The cause hereof may be, for that ver encreaseth bloud, and sommer coler, therfore in ver and sōmer ye shulde diminisshe those veynes, in which bloudde and coler abounde, whiche be the ryght syde veynes, for on the ryghte syde of the bodye standeth the membre that engendreth blud, that is the lyuer, and the receptacle of coler, the gall. Autumne engendreth mecancoly, whiche is gethered to gether, & nat resolued by wynter: therfore in ver and wynter, those veynes shoulde be let bloud, in whiche melancoly hathe dominion. whiche be the lefte side veynes, for the splene is on the lefte side of the body, whiche is the receptacle of melancoly. Secondelye he sayethe, that these. iiii. membres, the heed, the harte, the lyuer, and the lyuer, after the. iiii. seasons of the yere, muste be empted, the harte in ver, the lyuer in sommer, the heed in wynter, and the foote in Autumpne.

Dat saluatella tibi plurima dona minuta.
Purgat epar, splenem, pectus, precordia, vocem.
Innaturalem tollit de corde dolorem.

Here

Here the auctour recyteth .v. commodites that come by lettynge bloudde of the veyne *saluatella*. Hit is the veyne on the backe of the hande, betwene the myddel fynger and the rynge fynger, it purgethe the lyuer, it clenſethe the ſplene, hit mundifieth the breaſt, it preſeruethe the ſtomakes mouthe from hurte, it dothe awaye hurte of the voyce. The reaſon of all theſe commodites is bycauſe the forſayde veyne auoydeth bloudde from all theſe places, as after it ſhall appere.

For a more ample declaration it is to witte, that in lettyng of bloudde, otherwhile the veynes be opened, and ſome tyme the arteries. The openyng of the artery is dangerous, ꝑ cauſe hereof is the ouer moche bledynge, whiche is cauſed.ii. wayes. One is throughe feruent heate of the arterie bloud, for a hotte thyng is ſoone mouable, & dilateth & openeth the arterie, & therfore it helpeth moche to voyde the bloud in lettyng bloud the arterie. The.ii. cauſe is mobilite of the arterie, and therfore the wounde or gaſſhe in hit is ſlowelyer healed, for woundes with out reſt cannat heale. Yet this lettyng of bloud is holſome iii. maner wyſe. Fyrſte whan there is abundãce of ſubtile blud in the body. Secondly whan the bloudde is vaporous. Thyrdelye whan hit is hotte. For ſubtile bloud, of whiche natural blud and ſpirites be engendred, reſteth in the arterie: but gros bludde that nourycheth the membres, reſteth in the veynes. Lyke wyſe the vaporous

bloud is conteyned in the arterie, and ſanguine bloud in the veynes. Alſo the hotteſt bloud, the whiche is of the harte the hotteſt membre engẽdred and digeſted, is conteined in the artery, and the other bloud in the veynes. Secondly note, that the veynes are opened in many membres, ſome tyme in the arme, or in the great hande or ſmall, ſome tyme in the foote, ſome tyme in the noſe, ſome tyme in the forheed, ſome tyme in the lyppes, ſome tyme vnder the tounge, or in the ruffe of the mouthe, ſome tyme in the corners of the eies toward ỹ forheed. From the arme pytte to the ellebowe are. v. veynes to be opened, as Raſis and Auicen ſay. The fyrſt is called *Cephalica*, whiche is the heed veyne: The. ii. is called *Baſilica*, whiche is the lyuer veyne. The. iii. is called *Mediana*, or *Cardiana*, or *nigra* after Auicen, or *matrix* after Raſis. The. iiii. is called *aſſellaris*. The. v. is called *Funis brachii*. In the leſſe hande is *ſaluatella*, ſo that in the arme, in that it conteyneth the more and the leſſe hande, are. vi. veinis to be opened. *Cephalica* empteth the partis about the necke, and therfore to open that veyne it is good for diſeaſes of the heed, as the megrim and other hotte greſſes cauſed of hotte matter. This veyne begynneth at the ſhulder, and gothe forth towarde the lefte ſide of the arme. *Baſilica* emptethe the partes vnder the necke, as frome the breaſt and lyuer: and therfore the lettynge blud of this veyne is holſome for diſeaſes of the breſt

and

and lyuer, and ryghte good in plureſye. This veyne begynneth at the arme hole, and gothe alonge to the bowyng of the arme. *Mediana* is betwene theſe two ſaid veynes, and is compacte of theym bothe, for it is the braunche of eche. And hit is eke median in vacuation: for hit voydeth from all about, vnder, from, and aboue ȳ necke. wherfore it is the vniuerſal veine to al the body in voidyng: but nat vniuerſal (as ſome ſay) bycauſe hit beginnethe at the harte, but bycauſe hit is the braunche of *Cephalica* and *Baſilica*. Therfore whan you wyl let *Cephalica* bloud, & it appereth not, ye ſhulde rather take *Mediana*, than *Baſilica*. And lyke wiſe whan ye wyl let *Baſilica* bloud, and it appereth nat, ye ſhoulde rather mynyſhe *Mediana* than *Cephalica*. For hit agreethe better to bothe, than one of them with the other. *Salnatella* is ȳ veyne betwene ȳ myddell fynger and the rynge fynger, more declynynge to the myddel fynger. Hit begynneth of *Baſilica*. This veine is opened in the ryght hande for opilation of ȳ lyuer, and in the lefte hande for opilation of the ſplene. There is no reaſon why it ſhuld be ſo, as Auycen ſaythe, but experience, whiche Galen founde by a dreame, as he ſayth. He had one in cure, whoſe lyuer and ſplene were ſtopte, and he dreamed, that he did let him bloud of this veine, and ſo he dyd, and cured the patient. Whan this veyne is let bloudde, the hande muſte be put in warme water, to engroſſe and dilate it, bycauſe

hit

it is ſubtile: and that the gaſhe ſhulde nat cloſe to ſoone, and to make the groſſe bloudde thinne. Aſſillaris is vnder Baſilica, and appereth in bynd-ynge the arme: and lyke iugement is of hit as of Baſilica. Funis brachii is ouer Cephalica, or elles the hyndermoſte bone: and is of one iugement with Cephalica Therfore as Aulcen and Galen ſaye, though in openynge of veynes, be vniuerſall vacuation of all the bodye, yet nat from all veynes egally: nor lyke ieopdy is nat in all. For Raſis ſayth, that Cephalica is the ſurer, and Baſilica more to be feared, and Cardiaca is to feare, but nat ſo moche as Baſilica. Cephalica is ſureſte, for there is neither ſenowe nor arterie aboue nor vnder hit: but vnder Cardiaca there is a ſenowe, and vpper aboue hit is a ſubtyle ſenowe: therfore hit is to feare, leſt hit ſhoulde be cutte. Baſilica is very ieoperdous: for vnder hit is an arterye, and nere hit a ſenowe and a muſcull. Saluatella is not ieoperdous, and therfore ỹ better to open it, hit wolde be put in warme water. In the fote be three veynes, Sciatica, Sophena, and the hamme veyne. Theſe veynes be opened to drawe the bloudde to the lower parties, as in prouokynge menſtruoſyte, and the hamme veyne is better than Sophena or Sciatica: for it is nerer the matrice. Sophena draweth bloud from the yarde, coddes, and matrice, and Sciatica frome the ancles raines and other membres towarde mans lefte ſyde. Sophena frome the matryce and membres

there

there about, thoughe they be braunches of one veyne. In the middes of the forheed is a veyne, whiche is opend for olde diseases of the face, as morpheu, drye scurfe, and scabbe, and for diseases of the eyes, but fyrste Cephalica must be myntshed. There is lyke wyse a veyne in the noose, and whan any of them is opend, the necke muste be bounde, and one opend after an other: and by byndynge of the necke, they wyll better appere. There be veynes in the lyppes, whiche be opend for impostumes in the mouthe or gommes, but Cephalica is fyrste mynyshed. To open the foure veynes in the ruffe of the mouthe is holsome agaynste the reumes that flowe to the tethe, and cause them to ake. These veynes appere playnely: and muste be opend whan the mattier is dygested. There be veynes in the corners of the eyes towarde the forheed, and they be opend for diseases of the eies, but fyrste Cephalica muste be mynyshed. The veynes in the tympulles be let bloudde for the megrym, and for great and long heed ache. And those be the veynes, that Hippocrates and Gallen calle Iuueniles, the incision of the veynes maketh a mã vnable to get childzen. Also in the necke be veines, called guides, whiche must be opend in the begynnynge of lepze, and specially for stoppynge of the wynde pypes, and in the swynacye, whiche lettethe one to drawe his breathe.

Si dolor est capitis ex potu limpha bibatur.

Ex potu nimio nam febris acuta creatur.
Si uertex capitis uel frons estu tribulentur.
Timpora fronsq; simul moderatur sepe fricent ur.
Morella cocta necnon calidaq; lauentur.

Heed ache caused by drinking, and remedie therfore.

Here thauctour notinge two thynges saith, that if heed ache come by to moche drynkynge and speciallye of wyne, or of any other dzynke, that maketh folkes dzonken, one muste dzynke colde water vpon hit, the whiche with the coldenes therof ingrosseth the fumes that are lyfted vp, and letteth them to hurte the brayne. The secõd thynge is, that if the toppe of the heed or forheed be greued with to moche hete, than the timpuls shulde be moderately chafed, and after washed with warme water, in the whiche motherwozte is sodde, for mother wozte is cold and coleth.

Temporis estiui ieiunia corpora siccant.
Quolibet in mense confert uomitus. quoq; purgat.
Humores nocuos, stomachi lauant ambitus omnis.
Ver, Autumnus, hyems, estas dominatur in anno.
Tempore uernali calidus fit aer humidusq;.
Et nullum tempus melius fit fleubothomie.
Vsus tunc homini veneris confert moderatus.
Corporis et motus, ventrisq; solutio, sudor.
Balnea purgantur tunc corpora medicinis.
Estas more cale siccat nascatur in illa.
Tunc quoq; precipue coleram rubeam dominari.
Humida frigida fercula dentur. sit Venus extra.
Balnea non prosunt, sit rare fleubothomie.
Vtilis est requies, sit cum moderamine potus.

Here

Here the autour notynge diuers thinges, sayth, that moche fastynge in sommer dryeth the body, for in that that sommer is of nature hotte and drye, it resolueth the humours: the whiche also be resolued by ofte sweatynge in sommer, and so fastynge therupon drieth the body moche more, for whan the humydite of meate is goone, the heate of the body worketh upon his owne humidites, and dryeth them. Wherfore Hippocrates saith: Hunger is expedient for those that are very moyste, for hunger dryethe the body.

The. ii. thyng is, that vomityng ones a moneth is holsome, for therby hurtfull humours that be conteyned in all the circute of the stomacke, are voyded. To this agreethe Auicen, sayenge: Hippocrates byddeth one to vompte euery moneth twyse. ii. daies one after an other, that the seconde day may auoyde it that the fyrste coude nat, this conserueth helth, and scoureth the stomake from fleme and coler. The stomake hathe nothynge to pourge it, lyke as the guttes haue red coler. Auicē putteth other profites of vomityng that is well done. Fyrst it is good for heed ache, caused of moyste vaporous mattier, that ascende from the stomake to the heed, but if heed ache come of his owne hurte of the brayne, than vomityng dothe rather hurte than profytte. Secondly it clereth the syght, darked with vaporous mattier of the stomacke, or elles nat. The. iii. is, it dothe awaye wamblynge of the

Hip. vii. g. aphoris.

ſtomake, in that it auoydethe the humour that cauſethe it. The. iiii. is, it comfortethe the ſtomacke, in to the whiche coler is deſcended, the whiche corrupteth the meate. The. v. is, it doth away lothynge or aborrynge of meate. The. vi. is, it dothe awaye the cauſe, that makethe one haue a luſte to ſharpe, ponticke, and ſower thinges, ỹ whiche cauſe of theſe diſpoſitions beynge remoued, putteth or dothe away ỹ effecte therof. The. vii. is, vometynge is holſome for the laſke that cometh befoze the dzopeſy, for it auoydethe the mattier of the ſayde laſke, and purgethe the ſtomake. The. viii. is, it is holſome for the greſes in the raynes and bladder, for hit diuertethe the mattier ỹ flowethe to theſe partes, an other way. The. ix. is, if vometynge be done by conſtraynte of elboze, hit auoydethe the mattier, wherof lepze growethe: hit amendethe the fyrſte digeſtion, that the other digeſtions may the better be done. The. x. is, it makethe one to haue a good colour. The. xi. is, it purgeth ỹ ſtomacke of a humour that cauſeth *epilencie*. The. xii. is, by ſtronge conſtraynte it remoueth a ſtoppynge mattier, the whiche cauſethe *ictericie*. And lyke wyſe it auoydethe a fleumatike mattier, the whi the commonly is cauſe of this ſtoppynge. The. xiii. is, it auoideth the matter that cauſethe *aſma*, a diſeaſe that cauſeth one to dzawe his bzeathe peynfully, and eke it comfortethe the ſpirituaille membzes, by whoſe heate, the ſuperfluites that

cauſe

cause *asma*, are consumed. The. xiiii. is, it is holsome agaynste shakynge and palseye, for hit auoydethe the matter that is cause therof. The xv. is, it is holsome for one that hathe greatte blacke sores on his lower partes: for it turnethe the humours from thence. Al though vometing duely and well done be cause of these commodites, yet whan it is vnduely done, hit enducethe many hurtes: for it feeblethe the stomacke and makethe it apte for mattiers to flowe into, hit hurtethe the breast, the sighte, the tethe, old heed ache. &c. as Auicen sayth. The. iii. thynge that is noted in the texte is, that there be. iiii. seasons of the yere, ver, sommer, autumne, and winter. Ver in respecte of the other seasons, is hotte and moyste, thoughe it be temperate in hit selfe, as Galen sayth in his boke of complections, wherfore it folowethe, that this season is more apte to lette bloudde in, than the other: for it dothe more encreace humours. And therfore in this season moderate vse of carnall copulation, temperate mation, laske, flyre, and swette is conuenyent, and lyke wyse temperate bathynge to diminishe repletion. This season is eke good to take pourgations in. The. iiii. is, somer heateth & drieth: and therfore it encreaseth red coler hot and drie. And for this cause in sommer we muste fede on colde and moyst meates, to diminishe the feruētnes of the heat and drought, and than we ought to absteyne from carnall copulation, the whiche

Aui. iii. i. cap. xiiii.

also dryethe, and from ofte baynyng, and be let bloudde seldome, for lyke cause. We must vse quyetnes and lyttell motion: for quietnes dothe moyste, and moche mocyon dryethe. In this season in speciall we muste vse moderatelye to drynke colde drinke: for superfluous drynkynge of cold drynke, by reason that the pores be opē, dothe make the body sodaynely a colde, or causeth the palsey, or latite of the membres, orelles sodayne dethe. From the whiche he defende vs, that lyueth and reigneth eternally Amen.

FINIS.

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